



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

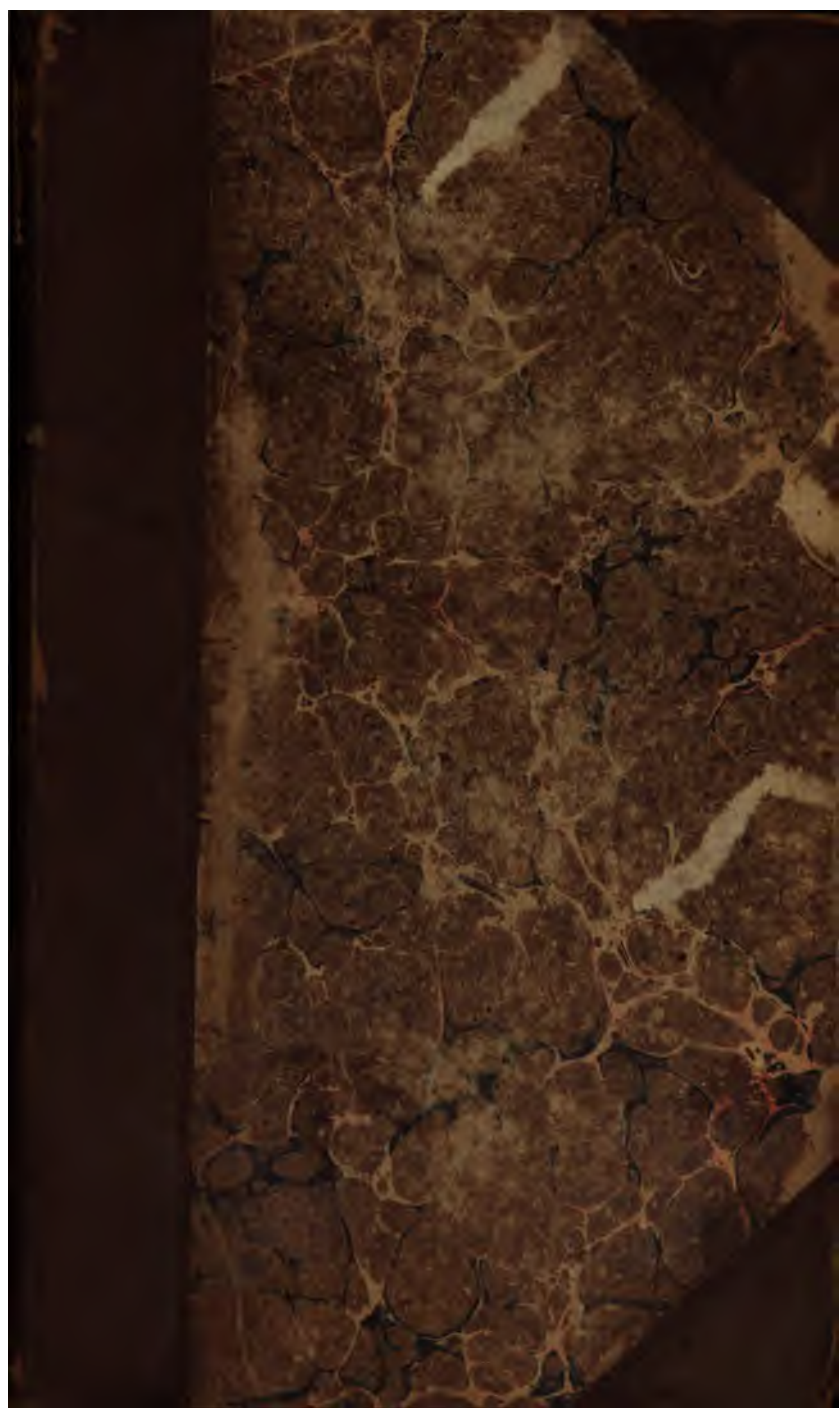
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

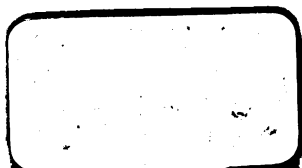
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

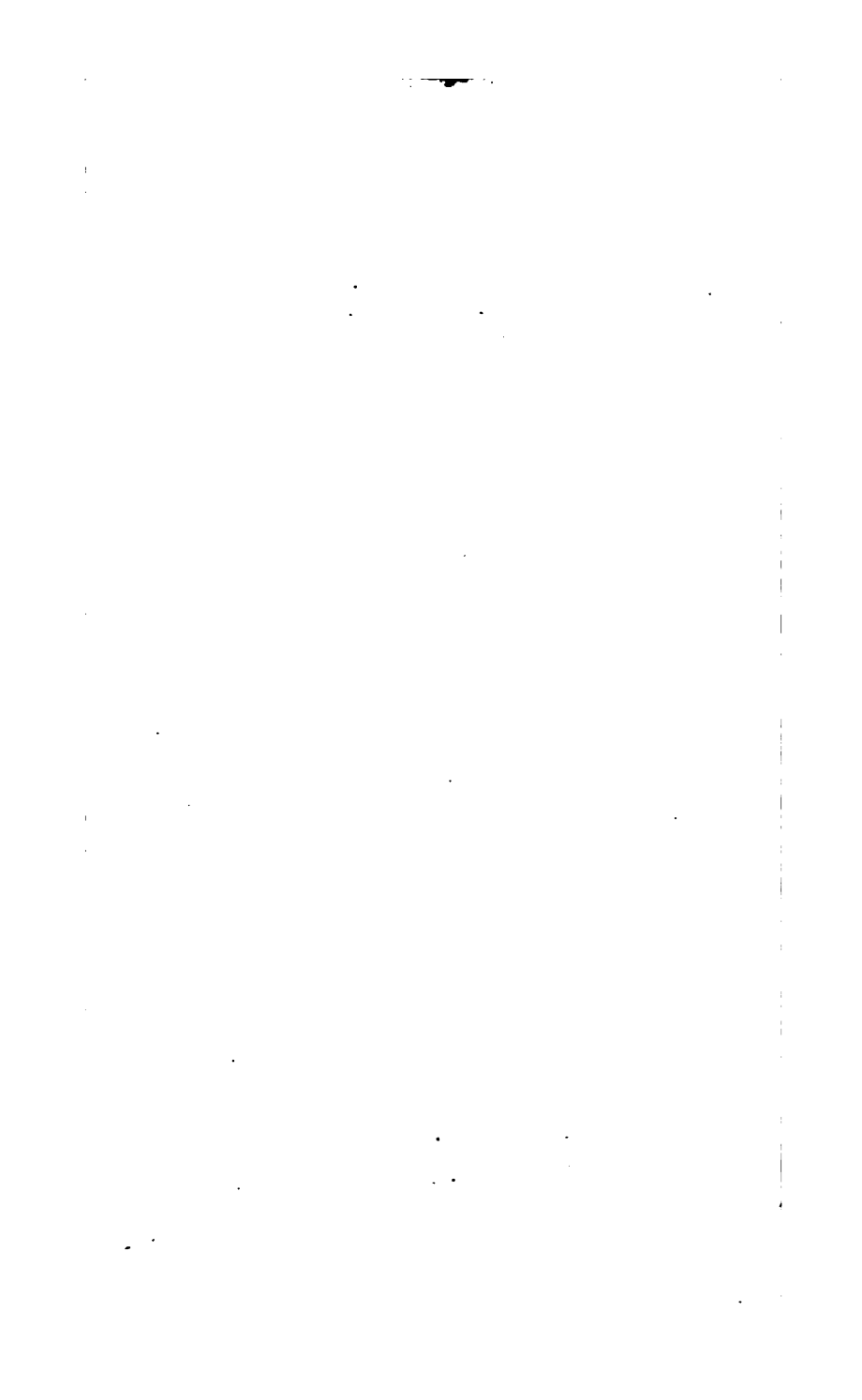


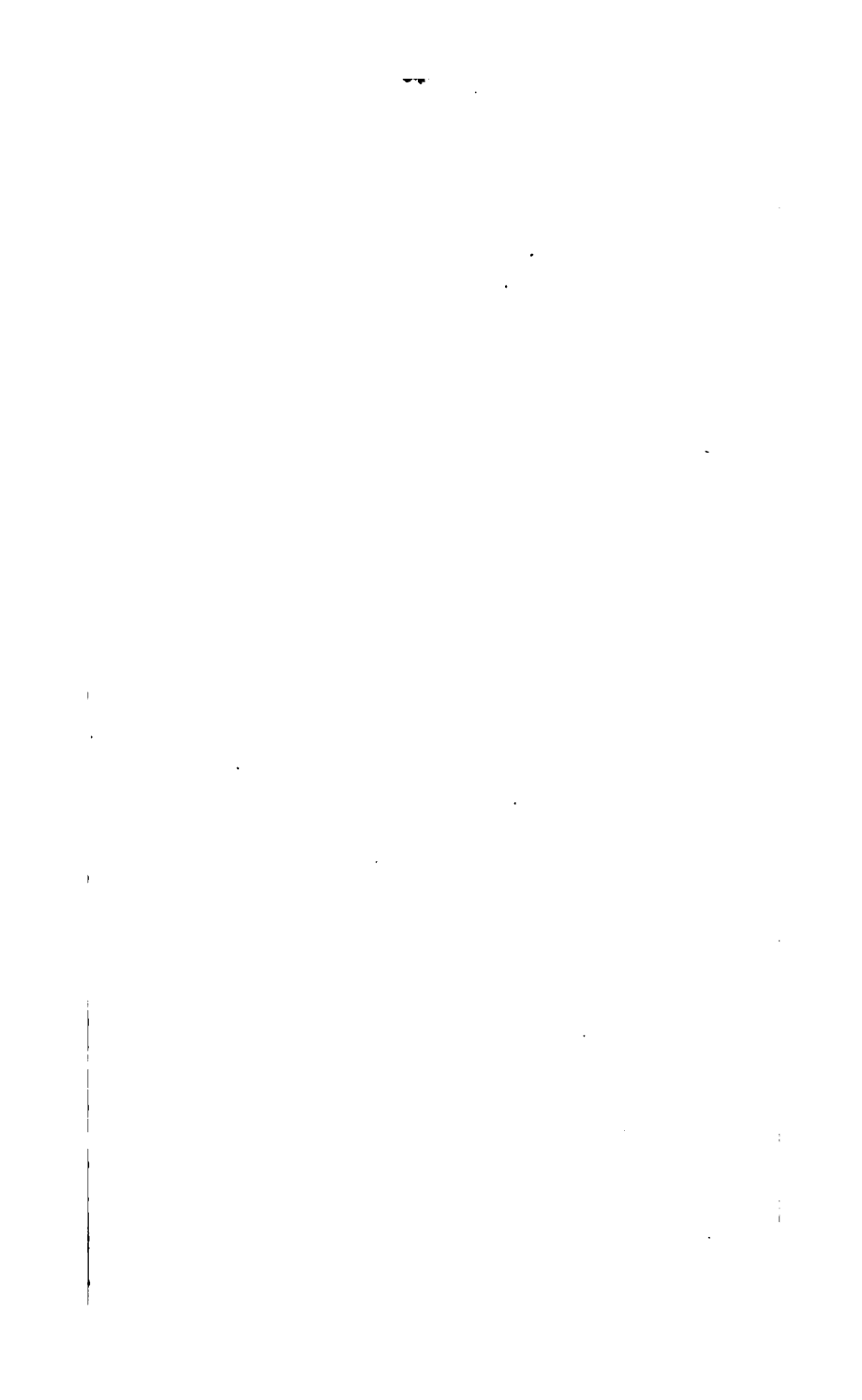
Peter Maurice
New College
Oxford.

Per. 1419 e: $\frac{2966}{4}$









1

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

EDITED BY

THE REV. H. A. SIMCOE.

VOL. IV.



CORNWALL:

REV. H. A. SIMCOE, PENHEALE-PRESS.

Published by

SIMPKIN AND MARSHALL, LONDON; P. A. HAN-
NAFORD, EXETER; W. CATER, LAUNCESTON;

J. B. ROWE, WHIMPLE-ST., PLYMOUTH;

AND ALL BOOKSELLERS.

1835.

HIS

THE
13
of pro
of the
to Po
is an

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. I.]

JANUARY, 1835.

[Vol. IV



HISTORY OF THE ENGLISH CHURCH.

No. XI.

THE History of the English Church during the 12th and 13th centuries, exhibits little more than the baneful progress of the Romish Superstition. The concerns of the Church became now, by the growing power of the Popes and their interference with the affairs of this and every country of Europe, so intermingled with

worldly matters, that it is difficult for the historian to describe the one without entering fully upon the other. It remains only then to give the reader here a brief notice of some of those events which served to mark the character of the times generally, as viewed in connexion with religion. The first of these which are worthy of being remarked, was the ardent zeal shewn by vast numbers of the community to engage in what were called the Holy Wars. The object of these was to get possession of Jerusalem and Palestine, of which the Turks had made themselves masters, and where they had exercised much cruelty towards the Christians.

Such was the importance attached to this enterprise; and so warmly was it pressed upon the zealous votaries of superstition as one of the most meritorious description, that multitudes of every class flocked to the standard of the Cross, at the call of Peter the Hermit, and Pope Urban, as well as his successor Gregory the VIII. The tendency of these wars was not only in some respects injurious, by wasting the substance of the state in a foolish undertaking, and training the people to the corrupt habits of a military life, but still more so by increasing the extravagant wealth and power of the Popes and the Clergy at large, who were generally either the purchasers or inheritors of the estates of those who left their country to enlist themselves in this service.

It is a fact, however, worthy of some attention, that about the early part of this period, *i. e.* in the year A. D. 1159, there appeared a sect in this country to protest against some of the errors of a corrupt church. A company of about thirty men and women, who spake

the German language, attracted the attention of government, by the singularity of their religious practices and opinions. It is indeed very difficult to discover with certainty what these opinions were, because they are recorded only by our monkish historians, who speak of them with much asperity. They were apprehended, and brought before a council of the Clergy at Oxford. Being questioned concerning their religion, their teacher, named Gerard, a man of learning, answered in their name that they were Christians, and believed the doctrines of the Apostles. Upon a more particular inquiry it was found that they denied several of the received doctrines of the Church, as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics. The King, at the instigation of the Clergy, commanded them to be branded with a red-hot iron on the forehead, to be whipt through the streets of Oxford, and having their clothes cut short by their girdles, to be turned out into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed in its utmost rigour; and it being in the depth of winter, they all perished with cold and hunger. These seem to have been the first martyrs of the Protestant religion in this country; and their history, though imperfect, is deserving of remembrance, as that of the first forerunners of the Reformation.

During the reign of Henry the II. also lived the famous Thomas-à-Becket, who fell a victim to prejudices of another kind. Raised to the dignity of Archbishop of Canterbury, he was engaged in a long strug-

gle with his Sovereign, the purpose of which was to obtain for the Clergy exemption from the jurisdiction of the civil tribunal, and to make them liable only to the censures of the Church, whatever might be their crimes. This dangerous liberty was no less opposed to the lawful rights of the King, than favorable to every species of corruption and profligacy among the Clergy themselves. But Becket, not content with this, at length proceeded a step further. Employing the dangerous weapon of excommunication* (the favorite engine of popes and prelates in this age) against those who supported the King's prerogative, he provoked a spirit of deadly resentment in the bosoms of those who were jealous of the King's honour. The result of this was that he was murdered in his own cathedral by four Knights, who had thought to recommend themselves to Henry by this method of ridding him of one who had long been a thorn in his side. Superstition, however, triumphed in the death as well as the life of this arrogant but courageous prelate. It acquired fresh strength from this deed of unholy violence. The proud King, whose discontent with Becket, too plainly expressed, had instigated if not commanded the deed, was the first to bow beneath the dreaded stroke of the

* By the sentence of excommunication, first passed upon King John, all persons were forbidden to eat, drink, talk, or counsel with him, or to do him service at bed, or board, in church, hall, or stable. His subjects were absolved from their allegiance, and the King of France was invited to kill or expel him, with a promise of the kingdom to him and to his heirs for ever, and a full remission of sins. A sentence of interdict shut up all the churches, and put a stop to all the services usually held in them. Some notion may be formed of the Papal tyranny from this power which it assumed, and often exercised.

papal displeasure, and openly performed a penance* of the most humiliating nature in the Cathedral of Canterbury.

One immediate consequence to which this event led was Becket's elevation to the character of a martyr. The Church which was polluted with the crime alluded to became, for a long period afterwards, the chosen sanctuary of superstition. No fewer than 600 pounds a year were afterwards offered to the shrine of Becket, and this even when Christ's altar received no offerings. The steps worn with the prints of the superstitious, who crept and kneeled at his shrine, may be seen in the marble floor even to the present day.

Another effect of Becket's murder was to confirm the Papal authority. The court of Rome, it has been observed, gained more in England by the progress of the dispute with him, than it had ever been able to effect against the steadier policy of the Norman kings. For by pursuing a just cause violently and rashly, through right and wrong, Henry involved himself in such difficulties that the appeal at Rome, which he would not allow in his subjects, as being derogatory to his royal dignity, was resorted to in his own case as a necessary resource, and the authority of the Pope

* We give some of the particulars of this penance as affording a striking commentary upon the times.—The monks of the convent, 80 in number, and 4 bishops, abbots, and other clergy, who were present, were provided each with a knotted cord; Henry bared his shoulders, and received five stripes from the Prelates, three from every other hand. When this severe penance had been endured, he threw sackcloth over his bleeding shoulders, and resumed his prayers, kneeling on the bare pavement. One part also of the penance was to drink some water in which a portion of Becket's blood was mingled. And another of no less importance was to assign 40 pounds a year for tapers to burn perpetually before the Martyrs tomb.

to interfere and determine between kings and their subjects was thus acknowledged by the most powerful prince in Europe.

The full triumph of the Papacy remained however to be accomplished in the reign of John, when that weak and wicked monarch yielded the crown into the hands of the Pope's Legate, and by agreeing to pay an annual tribute, confessed himself to be a vassal of the See of Rome, instead of an independent Monarch.* This debasement of the majesty of England was an act so fraught with weakness, that it could not long continue to bind a people who were at that time as much under the sway of the Barons as of the King. Stimulated by their various wrongs, they roused themselves at length to demand, in a manner that could not be resisted, a restoration of those privileges of which the rapacity, as well as the weakness of their Monarch, threatened to deprive them. The result of their firmness was the granting of the great Charter, that code of civil liberty which still forms the basis of our laws : and the first great article of which declares, *that the Church of England should be free, and enjoy its whole rights and privileges inviolable.* Thus then it pleased divine Providence in its inscrutable wisdom to bring good out of evil. It has been indeed supposed that the Barons at first encouraged, if they did not urge King John, to subject his kingdom to the Roman See; and this because they suspected it would dimi-

* The annual tribute was a thousand marks.—Pandolph the Legate received an earnest of this tribute, (all indeed that was paid of it,) and trampled it under foot, to indicate (with consummate hypocrisy) how little the Pope regarded wealth. The crown however he kept five days before he restored it.

nish his power, and increase their own. But whatever were the motives of this act on either side, the consequences were momentous and beneficial, inasmuch as they led in the result to those more enlarged privileges which the act of granting the Magna Charta conferred upon the nation. Whatever then we have to lament in looking back upon this age of superstition, it is something to reflect that the fabric of our glorious constitution had its foundations safely laid by an overruling hand even in the midst of troublous times; a cheering thought too to the Christian, who surveys the present disturbed aspect of society, and which may teach him thus much, that in the darkest dispensations of God, both in the church and in the world, there may still be light; that "the fierceness of man shall praise him, and the remainder of wrath he will restrain."

E. B.



FURTHER PARTICULARS OF E. K.

SIR,—The general interest excited amongst Christians by the perusal of E. K's letter, which appeared in your valuable miscellany for October, induces me to present you with an extract from a Sermon preached on her decease at D——, on the 26th of July, 1807. My intercourse with E. K. was so replete with advantages to my own soul that I entertain the hope that a further acquaintance with her character than may be drawn from her letter, may prove acceptable to your readers. In the year 1799, whilst attending divine service in the Episcopal Chapel of ——, I observed, close to my own pew, standing in the aisle, a respect-

able looking poor woman, apparently in ill health, whose decrepit and languid appearance assured me that she needed the accommodation of a seat. I therefore opened the door, and made her sit beside me. This led to a few common-place questions on my part, and her answers served still more to interest me concerning her. I found she was a truly godly person, who had been drawn to the Chapel by the preaching of the Gospel, which, to use her own expression, 'was meat and drink to her hungry soul.' Being informed of her abode I soon paid her a visit, attended by her Minister. We found from our conversation with her that she fully answered the expectation I had formed of her; and though many years have elapsed, I still remember her glowing countenance when her tongue recorded the loving-kindness of Jehovah. E. K. was a Christian deeply exercised with trials both from without and from within. She had lived in respectable service, which she had been obliged to leave in consequence of an attack of acute rheumatism, which incapacitated her for any employment, and she depended on adventitious help for her daily bread, being destitute of any resources. On discovering her situation, we communicated it to a benevolent friend who from that period felt it his privilege to visit and afford weekly relief to this suffering member of Christ's mystical body. Her trials had produced a most beneficial influence on her mind, leading her to a simple reliance on the Providence of God for the supply of her temporal wants, and also of establishing her in the faith of the Gospel, the comforts of which were abundantly poured out upon her; her "horn was exalted in the Lord, and she rejoiced in his salvation:" so

that whilst her tribulations abounded, so did her consolations also. Her disease gradually increased until she was deprived of the high privilege of attending the courts of the Lord's house. At one of these seasons, when my own state of health prevented my visiting her, I received the letter, so remarkable for simplicity of style, justness of thought, and enlarged Scriptural views of religion, inserted in your October number.

From the instance before us many important truths may be learnt; among which God's care over his people stands preeminent, for E. K. had neither storehouse or barn, but, like the fowls of the air, was fed from heaven. It also enforces the great duty and privilege incumbent on Christians of being ever on the watch to discover the real situation of the poor of the flock, and so familiarizing themselves with them, as to gain their confidence; for thus only can their spiritual and temporal necessities be ascertained and efficiently relieved. It was a compassionate attention to the accommodation of a humble stranger which introduced me to the many privileges which subsequent intercourse with her afforded me, and which procured her not only the necessities of life, but many of its comforts to the day of her death. Thus many a lovely flower from God's garden has been brought into notice, which would otherwise have languished unknown and unassisted, whose holy lives sent forth a sweet fragrance, and whose happy deaths afforded a fresh testimony to the truth of the blessed Gospel of the Son of God. To be the honoured instrument in his hand of doing this, without whom nothing is strong, nothing is holy, is what we may lawfully emulate, and what will effectually secure God's glory and our own hap-

piety and usefulness. It may serve as a stimulus to our abounding in this good work, to remember that very shortly these afflicted and poor people who trust in the name of the Lord will be as far removed from the reach of our affectionate sympathy, as from their present privations and sorrows. How often have I lamented my deficiency of love and kindness towards such, when perhaps they saw nothing in my conduct that deserved this censure; but from a comparison of what had been done with what might have been done, I have felt my short-comings towards them, and that now the opportunity of helping Christ in his members, in their particular case, was withdrawn for ever.

“Whilst we have time let us do good to all men, especially to those who are of the household of faith.” It would be well if we regarded every fresh introduction to the poor of Christ's family as coming under the title of another opportunity of evincing our attachment to his cause, by the espousal of their interests; regarding them as his representatives upon earth, whom a few rolling years will transplant from their militant state of grace into the triumphant state of glory, even into the kingdom of that Saviour with whom they suffered here, and with whom they will eternally reign.

PRIMER.

The Extract will be given in our next.

CHRIST'S WILL.

A SACRAMENTAL ADDRESS, BY THE LATE REV. SAMUEL LAVINGTON, OF BIDEFORD, EXTRACTED FROM HIS MANUSCRIPT NOTES.

1 Cor. xi. 25.

"This cup is the New Testament in my blood."

'Well, my fellow Christians, you are come now with eager expectations of hearing Christ's will read, and with hopes of hearing your own names mentioned among the legatees. I need not tell you what a poor, destitute, forlorn condition we were in, robbed of our wealth and glory, maimed as well as spoiled, our adversary insulting over our downfall, and eager to complete our destruction; no eye pitying us, no charitable hand stretched out to help us; when, at length,

'Infinite pity touch'd the heart
Of God's eternal Son.'

He flew to our relief; encountered and overcame the strong one, whose prisoners we were; and then bound up the broken-hearted, proclaimed deliverance to the captives, gave sight to the blind, and set at liberty them that were bound. He staid some time after in our world, giving us the most excellent and heavenly instructions, setting the most amiable and perfect example, and carrying health and salvation wherever he went. But being delivered by the determinate counsel and foreknowledge of God, it was not long before he was taken, and by wicked hands was crucified and slain. This was no surprise to him. He foresaw every circumstance of it, and when the time drew near he called his little family together, and with a composure and tenderness peculiar to himself, dictated *his last will*, which they with streaming eyes and bleeding hearts listened to. After his death, when the first flood of their grief was a little abated, they set themselves to recollect the substance of what their dying Lord had said, and committed it to writing, for

the benefit of posterity ; and this is the very Testament which we are now assembled to hear.

The *preamble* runs thus.—“ Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father’s house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you ; and if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know.” But I will not take up your time with reading it all exactly in the order in which it was delivered, but only single out a few of the most material and interesting clauses, by which you may see the richness and suitableness of the several bequests.

The first to be mentioned in this collection of blessings, is contained in what he said in the original institution of this ordinance, Matth. xxvi. 27, “ Drink ye all of it ; for this is my blood of the New Testament, which is shed for many for the remission of sins.” It was no doubt shed for other ends besides, but this alone is expressly named. Christ well knew what it was that most afflicted the hearts of his friends ; he saw how guilt weighed them down, and that when he had blotted out a cloud of transgressions for them, their evil hearts of unbelief would soon plunge them into fresh guilt and distress ; and therefore he ordered in his will, that as often as we should eat this bread and drink this cup, with a truly broken and contrite spirit, we should accept these elements as a fresh pledge of his readiness to forgive ; pointing us at the same time to what is said, 1 John i. 9, “ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” A most in-

valuable legacy this. If he had left us nothing else, we should be bound to thank him to all eternity. We need not dispute to whom this legacy is bequeathed, for it is to be divided among us all, or rather every individual may claim it as his own. Every humble, penitent believer, that is now surrounding this table, looking unto him whom he has pierced, and mourning bitterly, loathing himself that he should be such a monster of impiety and ingratitude as to crucify the Lord of glory afresh; and with a modest diffidence of himself, and a firm reliance on divine aid, is entering into fresh engagements for future watchfulness; every such soul may lay claim to that clause of the will, "Thy sins which are many are forgiven thee."

Again, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." You must not understand this of *outward* peace; for this would be giving as the world giveth. It was customary for persons, when they took leave of one another, to say, "Peace be with you;" thereby wishing their friends health and prosperity. Christ alludes to this when he says, "*My* peace I give unto you;" that peace which I have purchased with my blood, and which I will impart by my Spirit; peace with God, and peace of conscience; each of them a blessing, higher and better, more durable and divine, than any in the world, or than all the world can give. O thou all-knowing, all-gracious Saviour, this is the very thing I was wishing for. Days and weeks have I been pining under the displeasure of God, and the almost distractions of my own mind; when I sought him, he would not be found; when I called, he would give me no answer: and by many ways let me know that he

was angry. I know the cursed cause of it. I forsook him for some lying vanity. I turned out of the path of his commandments, to walk after a way of my own heart, because it seemed smoother and pleasanter, but I soon found my error. Conscience smote me for my wickedness and folly; and I have ever since been in the most pitiable distress, endeavouring to find my way back again into the path of duty, crying unto the Lord with my voice, and pouring out frequent, though, alas! fruitless supplications. But when I was told what blessings were to be distributed this day, I hasted hither in humble hope that at least some crumb might fall to my share. But oh! how hast thou loaded me with benefits, and done for me exceedingly abundantly above all that I could ask or think. God smiles, conscience smiles, all nature seems to smile on me, that lately thought myself the most wicked wretched creature in the world. Yes, I know how it happened. I know who it must be that made peace by the blood of his cross. I know who it was that just now whispered, "Peace be unto thee." Blessed Jesus, I see thy hand, I adore thy love in all. Precious legacy, I never was so rich, or so happy before. Let me hide it in the inmost folding of my heart, lest I should lose it again. I shall be afraid to go out into the world, lest I should be set upon and robbed. I will keep my heart with all diligence. I said I will take heed unto my ways; but I dare not trust myself. Dearest Saviour, let thy power preserve what thy grace hath bestowed. Keep me always near thyself. I care not how much tribulation I meet with in this world, so long as in thee I can have peace.

(To be concluded in our next.)

*St. Buryan Churchyard.***EPITAPHS.**

SOME one has made a quaint but true observation, that a beggar will rather stop during a shower under a tree in the churchyard than enter the Church, where he might both be dry and hear the Gospel. This enmity and indifference are not confined to the ignorant and destitute beggar. Many a young person respectably dressed, and with the means of knowing better, have I grieved to see idling and lounging about the churchyard at the very time when good news for sinners, the love and power of a Saviour, were sounding within the Church walls. O, what can such people think; do they suppose that they have really *nothing* to do with Christ, or heaven, or hell? Are they never to die? Are they already saved? Does not the sun shining over their heads shew them that there is a God? Strange, strange carelessness! The hope has sometimes crossed my mind that these heedless beings

might providentially read some solemn or striking words engraved on the tomb-stones, and be heart-struck ; and it is with much interest therefore that I visit different burial grounds to see what advice the dumb preachers have to give to these careless wanderers. Here is one, thought I, which will do no good, and which shews but little acquaintance with the Scriptures,—

‘Lovely innocence, farewell !
All our pleasing hopes are o’er ;
Form’d in person to excel,
Thee we call our own no more :
Death hath snatch’d thee from our arms,
Heaven shall give thee brighter charms.’

Innocence ! then, poor thing ! who were thy parents ? for they were born in sin, and who can bring a clean thing out of an unclean ? I pass onward, what have we here ? Ah, these words may well awaken serious reflections,—

‘Reader, stop one moment here, and think ;
I am in Eternity,—and thou art on the brink.’

O, the solemn meaning of that wondrous word *Eternity* ! thither I and all the inhabitants of the earth are hastening. God of mercy direct some of the giddy multitude to this spot, and may they smite upon their breasts when they think of *Eternity* ! *their Eternity* !

TRE.

THE CLERICAL MEETING.

It was on a bright and sunny day in the early part of September, that the carts and waggon were seen briskly driven from the fields to the homestead to secure the last of the barley harvest ; and why was this

more than usual activity? It was, Reader, that the labourer might leave work in time to attend his parish Church at one of those periodical meetings which are peculiarly calculated with the blessing of God most closely to unite the Pastor and his flock. All felt interested on the occasion; their sacred edifice echoed with the praises of the God of the harvest; the presence of so many clergymen, who in their respective parishes proclaim the glad tidings of the Gospel of peace, declared their unity in the cause of Christ, their care to feed his sheep, and to support the established religion of the land. To some of the persons present, this might assume the character of a holiday excursion; and no doubt the tempter was busy there as he always is where his power is threatened: but he who has said, "In the morning sow thy seed, and in the evening withhold not thine hand," was also there, "Where two or three are gathered together in my name, there am I in the midst of them;" and whilst we fervently hope that *some* seed fell on good ground, we will not doubt the fulfilment of so blessed a promise.

The assembled congregation were all of them '*the baptized*;' the preacher's subject was *baptism*, a most important subject to us all: and as he eloquently proceeded to shew *whom* baptism doth save, and *what* baptism doth save, had *we* (his hearers) "the answer of a good conscience towards God?"

The revolving year may bring us to the period when we shall again light up our little temple; ere that time arrives, in all human probability, the assembled crowd will miss many who heard this first office of our Church ably and distinctly explained, but who have since re-

ceived her last and charitable services ; and we would press on all who go to the house of God the awfulness of a listless indifference to, or forgetfulness of, the truths they hear ; every opportunity adds a blessing or a curse ; helps the believer on his way, converts the sinner, or hardens the heart.

The far distant reader may ponder over our musings until we tell him that some Clergymen in the North of Cornwall when they assemble for mutual religious discussion, open their Churches for an evening service. The sphere of our observation is limited ; but within its narrow circle we have seen and heard much that convinces us that this participation of the people with the friendly assembling of their teachers is good, very good for all.

Oh that a tenfold blessing may await every united effort in the Ministers of God, and may their people always hail with gladness the additional opportunity of hearing the "joyful sound" afforded by the Clerical Meeting.

M. K.



VERSE SYSTEM.

Verse 8. (Tuesday, January 2, 1835.) "Contentious," persons who quarrel with God's method of salvation ; and therefore, instead of simply obeying, lose their time and their souls in cavilling against those parts of it which they dislike, as did the Jews.

Verse 11. "No respect of persons;" no regard paid to men's outward condition, name, nation, &c., in the passing of their final sentence.

Verse 12. "As many as sinned without law;" that is, without the *written* law of God, (which was the

Gentiles' case,) shall perish without law ; that is, shall be condemned not by the law of Moses which they had not ; but by the law of right and wrong, written on their consciences, which they had.

Verse 14. "When the Gentiles which have not the law;" *i.e.* the law of Moses, by the light of conscience do many of the things which the law of Moses commands, they plainly shew that the work of the law, that is, the end at which the written law aims, is so far written in their hearts—so far made known to them inwardly, that their conscience will either upbraid or acquit them according as they have acted up to, or against that knowledge.

Verse 16. "The secrets of men," so that no mere hearing, or having, or outward conformity to the law of Moses, (which was their great boast,) would give the Jew any superiority over the Gentile, since motives, aims, and purposes, as well as actions, are to come under that day's investigation.

Verse 25. "Circumcision verily profiteth," &c. By circumcision we here understand all those peculiar privileges which belonged to the Jew, of which circumcision was the entrance-door. Now these indeed, says the Apostle, are profitable, provided they are accompanied with the inward work of purity in the heart ; but if this be wanting your outward circumcision so far from giving you a ground of boasting, or of hope of acceptance with God, will be no better to you—nay worse, than the uncircumcised—unprivileged state of the Gentile.

Verse 28, 29. "He is not a Jew which is one outwardly," &c. ; it is not the possession of outward privileges—Abraham's blood in the veins—that proves

one to be a Jew, that is such an one as is an heir of the spiritual promise made to Abraham; but the circumcision of the mind—Abraham's faith in the heart.

Chap. iii. verse 3. "The faith of God," that is his faithful promises concerning Christ as the Redeemer of Israel.

Verse 4. "Let God be true, and every man a liar;" whatever the state and unbelief of the Jews as a nation, no doubt must be entertained of the faithfulness of God—the Judge of all the earth must do right.

Verse 5. "If our righteousness commend the righteousness of God," &c. if some objecting Jew should say, 'if my unbelief, instead of casting a reproach upon the faithfulness of God, serves to make it appear more clearly, then I ought not to be condemned for that which advances the glory of God.' To which the Apostle answers "God forbid;" this is but an unholy and blasphemous cavi, since God's glory is only advanced (through your unbelief) *indirectly*, even by his bringing good out of evil.

Verse 21. "Whose damnation is just;" those who act upon this wicked principle, even doing evil that good may come; strengthening themselves in sin, because they are told that God can and will bring glory to himself out of that evil; (a practice with which we Apostles of Christ have been slanderously charged) men that thus profanely reason will find that their damnation is just.

A LETTER.

MR. EDITOR,—Having formed one of your congregation yesterday, and having witnessed with pleasure the attendance of our Egloskerry Union Club, and not a little gratified by the manner in which their attention was drawn to the difference between a union here for temporal purposes, and that union in Christ through which alone their *eternal* happiness can be secured, my thoughts have since been turned to the origin of this custom of giving to Friendly Societies on their annual day a Service and a Sermon; perhaps through the medium of your excellent Periodical the attention of the members may be called to the origin, design, and (I regret to add in too many cases) its sad abuse.

There can then be little doubt that the origin of this service may be traced to some pious members acknowledging that in all our designs “begun, continued, and ended,” the blessing of the Almighty should be earnestly implored, and that the members might hear from their Minister that such unions though formed and cemented on earth, having medical support in sickness, and other excellent objects in view, yet required the members, in all they undertake; or think, or do, to be looking forward to that union in Christ without which all other unions must be transitory and ineffectual. Perhaps too these pious members still pursuing the same object, the eternal interests of their brethren, and (what cannot but be involved in them) their conduct and character here below; were anxious to remind them previous to the dinner, that “whether they eat, or drink, or whatsoever they do, they should do all to the glory of God.”

Such I consider to have been the origin and object of this Service and Sermon ; and earnestly, and with all affection, would I call on my brother members to shew that our union at least has not lost sight of these important designs, that whilst proving ourselves useful members of our temporal union, we are earnestly desirous of being "members of Christ, children of God, and inheritors of the kingdom of heaven." Then, and not till then, though we may be 'free members'† of our Club, we cannot be said to be "free indeed."


L.

IT IS GOOD TO BE SURE.

I HAVE read of an old wicked usurer who had nothing in his mouth but *It is good to be sure* ; if his servant went to receive money he would follow him, and being asked the reason, would answer *It is good to be sure*. If he had told his money once, he would do it a second, yea a third time, saying *It is good to be sure*. If he locked his door himself he would rise out of his bed to feel it locked, still pleading for his reason, *It is good to be sure*. It came to pass that this man fell desperately sick, his servant calleth to him, (desirous to make him sensible of his sins,) Master, have you been at prayers ? Yea, John, saith he : Sir, said the servant, go to prayers again ; you know, 'Tis *good to be sure* : that's more than needs, saith the usurer, I am sure enough of that. Truly this man's heart is the resemblance of most men ; they are all for security in bargains, sales, and purchases ; if they buy an inheritance on earth how sure will they


† Entitled to benefit, having paid two years.

make it! the tenure shall be as strong as the brawn of the law, or the brains of lawyers can devise: what bonds, deeds, fines, recoveries, leases, evidences, and, (if any scruple,) collateral security are there to ensure it! but alas who ensures the inheritance above! how few are there that take any pains to secure their right to those ever-living pleasures! Like Jacob, (though in another sense,) men put their right hand of care, caution, and diligence, upon the younger son, the body; and their left hand on the elder, the soul: how few *make their calling and election sure!*



In a dark night one torch carried before a man is worth many torches carried after him; one serious thought of death *before hand*, one tear shed for sin before death is worth a thousand shed after, when it is too late.


Watson.



SINS IN PROFESSORS.

A STAIN in a black cloth is not so easily seen, or taken notice of: but a spot in a piece of scarlet, every one's eye is upon it. The sins of wicked men are not so much wondered at, they can do no other, their's is a spot in black; but a sin in a Professor, this is like a spot in a bright scarlet, every one's eye is upon it.

Watson.



THY WILL BE DONE.

WELCOME alike the crown or cross,
Trouble I cannot ask, nor peace;
Father, thy only will be done.



TIME'S LAST WAVE.

'NEATH old Tintagel's castle-crested brow
 I stood within a cavern high and grand,
 Arch'd like a rude cathedral; in the sides
 Dark aisles were worn, unfathom'd yet by man;
 Where haply, visited by gurgling waves,
 The skeleton of ship-wrecked mariner lies tomb'd,
 Waiting the summons of the judgment-morn.
 The tide was flowing, and in clouds of snow
 The foamy spray came drifting thro' the cave;
 And soon the billows thickly thunder'd in,
 And heav'd, and roar'd, and lash'd, beneath my feet.
 Pleasant it was secure to watch their strife,
 And even there to rest upon His word
 Who to the sea hath set him bars and doors:†
 And saith to the proud waves, No further come.
 'Tis thus with *time*—time, like the ocean tide,
 Rolls on resistless to its destined height;
 Each *year* a *wave*.—Yet where the mark is fix'd,
 When the *last* wave shall reach th' Almighty's throne,
 And time shall be no more—is unreveal'd.
 In the dread counsels of Jehovah's mind
This year may be that last—to all the earth
 The most eventful. Shall I then my soul
 Build within reach of time?—see swept away
 The things which I had fondly deem'd secure?

Liskeard, January 1st. 1835.

TRE.

† Job xxxviii. 11, 12.

REV. H. A. SIMCOE, (Penheale-Press) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. II.]

FEBRUARY, 1835.

[VOL. IV.



Wicklif.

HISTORY OF THE ENGLISH CHURCH.**No. XII.**

THE beginning of the 14th century will be rendered ever remarkable in the history of the English Church, by the birth of WICKLIF, who has been justly stiled, 'The Morning Star of the Reformation.' A village in Yorkshire of the same name had the honour of being the birth place of this great herald of truth. In the University of Oxford, Wicklif pursued his studies with singular success. He was appointed not only to be the Master of a College, but also Professor of Divinity, an office which even in that age supposed a man to have a perfect knowledge of the learning of the schools, and of every branch of theology. It was here also that Wicklif attracted much notice by having a title conferred upon him, which marked his character. Bradwardine had been called, before this, 'the Profound Doctor.' Burley, 'the Perspicuous Doctor,' and Duns Scotus, 'the Subtle Doctor;' but it remained for Wicklif to acquire the more honourable epithet of 'the Evangelical, or Gospel Doctor.' This seems to have been bestowed upon him in consequence of his ardent devotion to the study of the Holy Scriptures, and his frequent appeals to this law and testimony, rather than to those human authorities which had usurped their place. The first work by which he drew the public attention towards him, was a small tract, entitled, 'The Last Age of the Church.' In this he boldly attacked the existing corruptions, which, like a deadly disease, had overspread all the institutions of the country, and all orders of society. The dreadful visitation of pestilence which at this period

ravaged all Europe, and which carried off immense numbers, sharpened the pen of Wicklif, and gave force to his denunciations, while he pronounced that the final triumphs of Antichrist were at hand, and the advent of Christ might soon be expected. Wicklif, however, did not rest satisfied with general charges. He entered boldly into conflict with the Mendicant orders, or Friars, as they were called, of which the most remarkable were known by the names of Franciscans and Dominicans. They were a species of strolling Clergy who made a virtue of poverty, and arrogated to themselves a higher degree of sanctity and zeal than belonged to the Monks, or to the parish Priests. Swarms of these holy beggars overrun the country in the time of Wicklif; and having no settled cure of souls, and being free from all ecclesiastical control, they every where occasioned confusion and discord. Their preaching, indeed, stimulated the public mind; but the waters were only stirred, not cleansed, by the excitement which they produced. The opportunity of vice which their wandering mode of life afforded, and the vile spirit of rancour which their rival orders bore to each other, made their conduct most pernicious, even to a system of religion that was before sufficiently corrupt. The Friars, however, were the favorites of the Popes, inasmuch as they received their license from Rome; and being only amenable to that tribunal, they were always ready to lend their aid in promoting the ends of that greedy spirit of gain which characterized the Papal system. One of their commonest devices was to offer for sale their letters of fraternity, by which they promised, under the seal of the Pope, to absolve, for a certain sum, sinners of every degree from

all transgressions, past and future, and this through their good deeds and prayers.

Such enormities as these stirred and vexed the soul of Wicklif with a holy indignation. To unmask the hypocrisy, and to expose the iniquity of their proceedings, was one of the grand objects of his life. In the various works which he put forth against them, he did not scruple to attack the fountain-head of these corrupters of the truth. The Pope he openly declared to be Antichrist, and the Friars, his agents, monsters of arrogance, hypocrisy, and covetousness; in short, as no other than the tail of the great dragon of the book of Revelation, which, according to the vision of St. John, xii. 4, was to sweep away a third part of the stars from the firmament of the Church.*

Our limits here do not permit us to detail the several circumstances of his life. It is sufficient to observe that the zeal and energy which he displayed in opposing the chief superstitions of his day, and in upholding the true doctrines of the Gospel, exposed him often to imminent danger. But various circumstances under the control of Providence, were favorable to his preservation and to his doctrines. The good seed which by his writings and his disciples he was enabled to scatter far and wide, was not sown in vain. The times

* A characteristic anecdote is related of Wicklif and the Friars. Happening to fall dangerously ill at Oxford, some of the latter hoping that the prospect of death might bring with it a sense of the wrongs which, as they supposed, he had heaped upon their order, waited upon him, to express the hope that he would revoke, in their presence, whatever he had taught or written against the mendicant order. Having listened to them patiently, he ordered his servants to raise him on the pillow; and then fixing his eyes upon them sternly, he said with a firm voice,—‘ I shall not die, but live and again declare the evil deeds of the Friars.’

in which he lived, were on many accounts remarkable. One striking feature was a schism in the Papacy. Two rival Popes claimed the See of Rome; and to this no doubt Wicklif owed much of his safety. At the very outset of the conflict, our great Reformer was ready with a treatise on the subject, in which he invites the Sovereigns of Christendom to seize the occasion which Providence had sent them of shaking to pieces the whole fabric of the Romish dominion. ‘Trust we in the help of Christ,’ he exclaimed, ‘for he hath begun already to help us graciously, in that he hath claven the head of Antichrist, and made the two parts fight against each other.’ For a long period, Wicklif was a favourite of the reigning monarch, Edward the III. The Duke of Lancaster, and Lord Percy, the Earl Marshal, were all his friends; a proof that by this time the yoke of Popery had grown burdensome to the shoulders of the highest personages of the realm. Thus the Reformer was encouraged and applauded by all those who were jealous of the privileges of the English crown, upon which the Popes had been continually encroaching from the time of the Conqueror. It is certain, however, that Wicklif would have been condemned more than once as a heretic, but for the interference of his powerful friends; for the opinions he maintained were thoroughly adverse to almost every tenet of Popish superstition, and if acted upon would have subverted it from its very foundations. At the latter period of his life he was exposed to the greatest danger from Pope Gregory, who, alarmed by the spreading of the new doctrines, sent his bull to Oxford, requiring the University to root out Wicklif’s tares, as he called them. This, however, was now too late.

The Chancellor declared it would cost him his life to obey the mandate. To avoid further disturbance, however, Wicklif withdrew to his living of Lutterworth, in Leicestershire, where he was left unmolested, for the fiery days of persecution had not yet commenced in England. Here also he still continued to wield his pen, with more energy than the warrior ever wielded the sword. The Papacy felt the force of his blows throughout its wide dominions. Rome issued its summons to call him to its tribunal. But death anticipated the designs of his adversaries, and snatched him away from all further trials. An attack of palsy ended his days, when he was about sixty years of age. But Popish malice did not expire when the grave received his remains; for by command of Pope Martin, about forty years after his death, they were dug up, and after being committed to the flames, the ashes were thrown into the neighbouring stream of the Swift. 'Thus,' as Fuller well observes, 'this brook conveyed his ashes into Avar; Avar into Sevena, Sevena into the narrow seas; they into the main ocean.' Thus the ashes of Wicklif are the emblem of his doctrine, which is now dispersed all the world over.

Of all the services, however, which Wicklif rendered to mankind by his life and writings, none surely are to be placed in competition with that of his translating the Holy Scriptures into the language of his country. There is good reason to believe that no complete version of the Bible in our language was made before he undertook this work. At an earlier period, various portions of the Old and New Testament in the vulgar tongue had appeared, to gladden the hearts

of those multitudes who thirsted for the word of life ; but the honour was reserved for Wicklif of unsealing the whole fountain of Divine truth, so as to send it forth in a full stream of purity, to refresh and cleanse the moral wilderness of the land. This then was the immortal service performed for his country by Wicklif ; and it is impossible to convey to Protestant readers a more just conception of the effects produced by it upon society at large, than in the words of a Roman Catholic historian. ‘ In proof of his doctrines, the Rector of Lutterworth appealed to the Scriptures, and thus made his disciples judges between him and the bishops. Several versions of the sacred writings were even then extant ; but they were confined to libraries, or only in the hands of persons who aspired to superior sanctity. Wicklif made a new translation ;* multiplied the copies with the aid of transcribers ; and by ‘ his poor priests’ recommended it to the perusal of their hearers. In their hands it became an engine of wonderful power. Men were flattered with the appeal to their private judgment ; the new doctrines insensibly acquired partisans and protectors in the higher classes, who alone were acquainted with the use of letters ; a spirit of enquiry was generated ; and the seeds were sown of that religious revolution, which in a little more than a century, astonished and convulsed the nations of Europe.’

E. B.

* Wickliffe’s translation was evidently the parent of all succeeding versions. Our present authorized version was hammered on Wickliffe’s anvil, as Blunt well observes.—*History of the Reformation* page 95.

For, he observes, that those who could not procure the whole volume would give a load of hay for a few favourite chapters, and many such scraps were consumed upon the persons of the

CONNEXION BETWEEN THE DOCTRINE AND PRACTICE OF THE GOSPEL.

REV. SIR.—Your interesting periodical being intended, (as its title implies,) to act as a beacon to warn the heaven-bound mariner of the shoals of error he is liable to encounter on his voyage, I venture to send you the following remarks on the inseparable connection, formed by the Lord himself, between the gracious doctrines and the holy precepts of the Gospel. And perhaps you may consider them, in some slight degree, calculated to point out the mistake of those, who, in a spirit of self-righteousness, charge God foolishly, by asserting that the doctrines of salvation by grace alone, have a tendency to licentiousness; and also of those, who, in the carnality of their minds, suppose that an apprehension of their being saved in the Lord with an everlasting salvation, will privilege them to live carelessly and unmindful of the righteous precepts of the law of liberty, set forth in the everlasting gospel.

The Scriptures of eternal truth fully prove that the communication of divine grace to any soul, confers the most exalted privileges and the greatest blessings that can be enjoyed by man in time, and the firmest security for eternity, that can be relied on; and also that

martyrs at the stake. We give a specimen of this translation:—Matthew chap. v.—And Jhesus seyng the peple went up into an hily, and whanne he was sett, his disciples camen to him. And he openyde his mouthe and taughte hem; and saide, Blessid be pore men in spirit; for the kingdom of hevenes is therun. Blessed ben trylde men; for thei schulen weelde the erthe. &c. 1 Cor 13.—If I speke with tungis of men and of aungels, I have not charite, I am maad as bras sownynge, or a cymbal tynklynge. And if I have al faith, so that I move hillis fro her place, and I have not charite I am nought.

it affords the strongest motives to restrain from sin, and the most powerful incentives and helps to walk in the way of God's commandments: and this will be made clearly evident by the following considerations drawn from the word of God.

First, consider some of the innumerable privileges grace confers on the believer; it takes from him the heart of stone, and gives him an heart of flesh: Ezek. xi. 19, and xxxvi. 26; it gives him that godly sorrow for sin, which worketh repentance unto salvation: Zech. xii. 10: Acts v. 31: 2 Cor. vii. 10: it reveals to him the fountain opened for sin and uncleanness: Zech. xiii. 1: 1 John i. 7: it assures him of the pardon of all his sins: Jer. xxxi. 34: Acts xxvi. 18: 1 John ii. 12: of his perfect justification in the sight of God: Acts xiii. 39: Titus iii. 7: of his deliverance from the reigning love and power of sin: Rom. vii. 14, 18: and also from its condemnation: Job xxxiii. 24: John v. 24: Rom. viii. 1: It endues him with faith: Col. ii. 12: 2 Peter i. 1: purifies his heart: Acts xv. 9: Titus ii. 14: gives him the knowledge of salvation: Luke i. 77: peace with God: Rom. v. 1: nearness of access to the throne of grace: Ephes. ii. 18, and iii. 12: Heb. iv. 16: fellowship with the Father, and his Son Jesus Christ: 1 John i. 3: sheds abroad the love of God in his heart: Rom. v. 5: reveals to him the King in his beauty: Gal. i. 16: John xii. 45: forms Christ in his heart the hope of glory: Gal. iv. 19: Col. i. 27: makes him partaker of the divine nature: 2 Peter i. 4: assures him of eternal security in the Lord: Deut. xxxiii. 27: Isai. xlv. 17: John x. 28: shews him the heavenly land which is afar off: Isai. xxxiii. 17: Rev. vii. 9—17: puts him by faith into present enjoyment

34 *The Doctrine and Practice of the Gospel.*

of it: 2 Cor. v. 1: Heb. iv. 3, and xii. 28: 1 Peter i. 8, 9: makes him meet to be partaker of its eternal glory: Col. i. 12: crowns him conqueror over death: 1 Cor. xv. 55—57: and finally administers to him an abundant entrance into his Lord's kingdom of blessedness: John xvii. 24: 2 Peter i. 11: Rev. iii. 12: these are among the high privileges of Christians, given by grace unto them, in Christ Jesus, according to the eternal purpose of Jehovah.

Next, consider, in a few particulars, the operation of the grace of God, in restraining from sin and inciting to holiness of life. It acts to these ends, by love: 2 Cor. v. 14: Ephes. v. 1, 2: by precept: Matt. v. 48: James i. 22: by example: 1 Peter ii. 21: Heb. xii. 1: by indwelling of the Holy Spirit: 1 Cor. vi. 19, 20: Gal. v. 22, 23: by the fearful nature of sin: Col. iii. 6: Heb. x. 26, 27: James i. 15: by the beauties of holiness: Phil. iv. 8: by the sure operation of cause on effect: Rom. vi. 2: by a consideration of our high calling: Ephes. iv. 1: by the certainty of victory over sin through our Lord's strength: 1 Cor. ix. 26: Phil. iv. 13: and by the sure and glorious reward of grace, that awaits all the faithful followers of the Lamb: 2 Cor. iv. 17: Galat. vi. 9: 2 Tim. iv. 8: Rev. iii. 21. The mighty helps it affords are the divine act of God the Father: Phil. ii. 13: 1 Peter i. 5: Jude 1: the sufficient grace and powerful blood of Christ Jesus: 2 Cor. xii. 9: Phil. iv. 13: 2 Thess. ii. 17: Titus ii. 14: Heb. ix. 14: and the effectual working of the eternal Spirit: Rom. viii. 14, and xiv. 17, and xv. 13, 16: Ephes. ii. 10: 1 Thess. ii. 13: Heb. xiii. 21.

Let us now notice how fully the blessed Scriptures

prove the indissoluble union the Lord has formed of these high privileges of the believer with his Christian duties. The children of God are chosen and ordained to salvation and eternal life: Acts xiii. 48: 2 Thess. ii. 13: so they are to sanctification, to holiness, and to good works: 1 Cor. i. 2: Ephes. i. 4: 1 Thess. iv. 7: 1 Peter i. 2. They are saved from wrath: Rom. v. 9: 1 Thess. i. 10: so are they from sin: Matt. i. 21: Rom. xi. 27: Galat. i. 4: Hebr. i. 3. They are called to the obtaining of the glory of Christ: 1 Peter v. 10: so are they called to holiness: 1 Peter ii. 9: 2 Peter i. 3. They are pardoned by the Lord: Col. ii. 13: Acts xxvi. 18: so are they cleansed by him: Jer. xxxiii. 8. They are delivered from the fear of their enemies, that they may walk before God in holiness and righteousness: Luke i. 74, 75. They are exhorted to an entire dependence on the grace and strength of their Lord: 1 Cor. i. 31: Phil. iii. 3: 2 Tim. ii. 1: so are they to an holy walk and conversation: Rom. 1—21: Phil. i. 27: Colos. iii. 1—17. They are assured that they are saved only by faith, which is God's gracious gift: Ephes. ii. 8, 9: so are they that faith without works is dead: James ii. 26: and that without holiness no man shall see the Lord: Hebr. xii. 14.

Thus may we clearly discern, from the unanswerable testimony of God's holy word, that the doctrines of grace, which ungodly persons are so apt to term 'licentious doctrines,' are, according to the Apostle Jude, the doctrines of "our most holy faith;" inasmuch as the author of faith is the most holy God; the object of faith is Christ, God's Holy One; and the tendencies of faith in the believer are to holiness of life and conduct; so that he is indeed called with an holy calling,

though not according to, or on account of, his good works, but according to the purpose and grace of God. 2 Tim. i. 9.

Finally, let it be remembered that the foundation of God's spiritual building, the Church, was laid by grace, when Jehovah fixed the sure corner stone in the holy mountains, and that the topstone thereof shall be brought forth with shoutings, crying, "grace, grace unto it:" and also that each stone in the heavenly structure is made "a lively stone," and that the whole spiritual building is the holy temple of the holy God, each member of which is a royal priest, a peculiar and holy person, chosen to shew forth the praises of him "who hath called them out of darkness into marvellous light."

J. M. L.

CHRIST'S WILL.

Continued from page 14.

BUT hark! let me read again in the will. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth."

Whatever Christ prays for is as good as done, for we knew that the Father heareth him always. Oh my fellow disciple, what a seasonable and comprehensive clause is this. If he had reckoned up all the kingdoms of this world, and said to any of us by name, "all this I bequeath to thee," it would have been a poor despicable legacy in comparison with this promise of the Spirit to comfort us, to direct us, and to abide with us for ever. Never, never, could consolation come more opportunely than now. Deep was

calling unto deep, one wave following another, and the storm still increasing; my soul was cast down and disquieted within me; I found trouble and sorrow, and could find nothing else, and thought I should surely perish in the day of adversity; but now that the Comforter the Holy Ghost is coming, none of these things shall move me. Although the fig-tree doth not blossom, and the labour of the olive fails; although my house be not so with God, and I lose those branches of my family which were my greatest comfort and support; although my constitution is shattered, and my poor body is afflicted with a complication of painful and weakening disorders; although innumerable evils encompass me about; yet so long as I can walk in the fear of the Lord, and the comforts of the Holy Ghost, I rejoice, yea and I will rejoice. Besides I never was in such perplexity before; my way seemed hedged up with thorns. I knew not what to do, nor which way to turn, and was almost despairing of ever getting out of this distressing labyrinth; but now that the Spirit of truth is coming, he will shew my feet the path of life. With such a guide I cannot be lost. Oh my soul, let me keep close to him, and follow his directions with all imaginable care. Let who will lean to their own understanding, and think themselves above being advised or controlled; I desire no greater honour or privilege than to be led by the Spirit. Once I used to think that I should be miserable, if such or such were taken from me, on whose advice and assistance I entirely depended. But now that the Comforter is to abide with me for ever, I am careless for nothing; I can look on a dying world with comparative indifference; I know, I feel, I can do without it. The eternal

God is my refuge, and underneath me are everlasting arms. Strengthened with all might by the Spirit in my inner man, it is not in the power of tribulation, or distress; or famine, sword, or nakedness, no nor of principalities, or powers, or things present, or things to come, or height, or depth, or any other creature, to separate me from the love of God, which is in Christ Jesus my Lord.

Let me read one clause more.

"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." Or as it is expressed in another part of the will, Luke xxii. 29, "I appoint unto you a kingdom, as my Father hath appointed unto me."

This is the grand legacy of all, beyond which nothing is to be enjoyed or desired. I dare not attempt to describe the riches and glory of your future inheritance, what you shall be; and what you shall behold, possess, and enjoy, when Christ comes again, and receives you to himself; for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath laid up for them that love him. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Let me read you one affecting passage from the conclusion of the will, where Christ says, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are; while I was with them in the world I kept them in thy name. Those whom thou gavest me I have kept, and none of them is lost, but

the son of perdition, that the Scripture might be fulfilled. And now come I unto thee. And these things I speak in the world, that they might have my joy fulfilled in themselves."

Oh, my fellow-Christians, do you not wonder what the Lord of glory could see in us to make us his heirs? and do you not wonder more, that your ingratitude and perfidy have not long ago provoked him to disinherit you again? *We* do so upon much less occasions. After we have made our will, and appointed a particular person our heir, or left him only some considerable legacy, if he affront us, or turn out an idle spendthrift, we directly strike him out of our will and nominate a more worthy person in his room. But it is the glorious peculiarity of this will of Christ, that his gifts and callings are without repentance. He may visit your transgressions with a rod, and your iniquity with stripes; nevertheless his loving kindness will he not utterly take from you, nor suffer his faithfulness to fail; his covenant will he not break, nor alter the thing that is gone out of his lips. Return unto thy rest then, O my soul, for the Lord hath dealt bountifully with thee.

CONCLUSION.

And now Christians, go and tell the world, what you have obtained; tell them how you obtained it; and tell them how they may get it too. But whatever you do, let your appearance and behaviour be answerable to your privileges and expectations. Let them see that you have meat to eat that they know not of; and joys to entertain them, which strangers intermeddle not with. Let them see by your indifference about earthly things, that you are satisfied with your portion

in heaven; that you are content to wait longer for your good things; and that you esteem your inheritance in reversion, beyond the present possession of all the world. Let it appear that though you never could have *deserved* such a distinction, you know how to be grateful for it, by doing whatsoever he commands; by vindicating his person, and government, from all the aspersions of an ungrateful and wicked world; by hazarding every thing in his service; and not counting your life dear to you, so that you may approve yourselves faithful to your soul's best friend. A few struggles more, and your warfare shall be accomplished, and you shall rest from your labours. Then he that hath purchased all these blessings *for* you, and bequeathed them *to* you, will send for you up to his Father's house, and put you in possession of fulness of joy, and pleasures for evermore. Wherefore, comfort one another with these words.* J. R.

* During the past year the Religious Tract Society has published a volume of Sacramental Addresses, by Mr. Lavington, price 1s. 6d. in which the foregoing is not included.

A QUIET RUBBER.

MR. EDITOR.—Although, a writer, in a former Number has given that Dagon, Card-playing, same hard knocks, yet he is not so much disfigured as might be wished, and I therefore intend to fling a stone or two also. That his priests and followers will continue to set him up, even though his stumps be broken off, I fully expect, but it is strange that any who deny that they find pleasure in his worship should yet plead to be excused for going into the house of Rimmon.

To drop the metaphor, *Card playing* has long been one of the idols of the world, and though the evil of this, and its kindred vanities, Races, Theatres, Balls, &c. have been explained, and explored, a thousand times, yet the world continues to follow them and to defend, or excuse these ‘innocent amusements.’ Now the world will always be *the world*, so long as Satan is the god of it; and whatever attempts may be made to convince worldly men’s minds, yet they that are after the flesh will mind the things of the flesh, and find their pleasure in the “lust of the eye, the lust of the flesh, and the pride of life, which are not of the Father but of the world.” To endeavour therefore to mend the world, as *the world*, appears a very vain and useless effort; but we cannot but regret that any who, like Naaman, have been cleansed of the leprosy of sin, and tasted that the Lord is gracious, should be found excusing themselves for falling in with the spirit and practice of a world out of which they have been redeemed, and should be asking, ‘Where is the *harm* of a quiet game at cards, provided we neither gamble nor quarrel?’ Fletcher grounds an argument for man being a fallen creature, on the silliness of his amusements. After speaking of dancing, ‘in the next room,’ says he, ‘is a quiet party—Are they rationally employed? Why do they so anxiously study those packs of spotted leaves? Is happiness engraved on them? O, are they redeeming that time which is so infinitely precious, and each moment whereof gives in before the throne of God its account of the use which hath been made it; I would not argue the point with *the world*, any more than with blind men about colours. But a Christian, as distinct from the world,

has lost the relish for these empty, vain, and profitless pursuits, which are consistent enough for those who seek their portion in this life alone. We know that there are persons highly respectable, and some even by office professors of religion ! who see ' no harm in a rubber.' And there may be no positive evil, no gambling or angry passions at work in a friendly game ; but if we live for God and serve Christ, we shall find that there will be no time for many things which in themselves, indeed, may not be evil, but which still take up His place in the heart. *We have not time to do more than God's work.'*

Besides, the Christian is one who waits, daily looks, for the blessed hope and glorious appearing of Jesus ; and finding it difficult enough, amidst the *necessary* affairs of life, to keep his garments clean, he will not needlessly encumber himself with any thing which will not abide the day of his coming. Few would prefer being found at the Card table when that cry is heard — "Behold the bridegroom cometh." But, what if there be highly respectable people who play cards ; am I to consult with flesh and blood ; am I to take a lower standard when I have the standard of the Scriptures, and may be directed by God himself, if in *all* my ways I acknowledge him. Let the world play cards ; let the dead bury their dead ; but, "If any man be in Christ he is a new creature : " and they that are Christ's "have crucified the flesh, with its affections and lusts." "*I die daily,*" is the motto of a real Christian. We repeat that we do not expect this reasoning, or any other, to prevail with worldly persons to lay aside those things which are at once the enjoyment and the snare of every natural man. And

when the question is put to us, What harm? our answer would mainly depend on the person asking. If you profess to be a Christian, and to be renewed in the spirit of your mind, and to have perfect holiness as your aim, then there is no need of another word. If you are of the world, then these things are but in keeping with your character and tone of feeling. To be both, *i. e.* a Christian and yet of the world is an impossibility. There can be no fellowship between light and darkness. We know, says St. John, that we are of God and the whole world lieth in the wicked one. Take therefore your stand. The world passeth away and the lusts thereof, and the worldling therefore with it; but he that doeth the will of God abideth for ever. And as it is frequently said, better to *play cards* than *talk scandal*; we would advise believers to be as separate as possible from those parties, where either the one or the other may be expected. Let it be known and seen that you will visit no family where the Scriptures might not acceptably be produced, and where you might not say, Let us pray before we part; and you will then seldom be troubled with the sight of a *Quiet Rubber*. TRE.

VERSE SYSTEM.

(February 1. Chap. iii. verse 9.) "Are we better than they?" The Jews might say 'since you grant that we are better off as to *privileges* than the Gentile, are we not in a more hopeful state as to our justification before God?' The Apostle answers—no, since you were proved equally with the Gentile to be in the guilt, and under the curse of sin, and therefore could

have no hope of acceptance by works, more than the other, though your sins were less openly abominable than the other, and your form of godliness outwardly more holy.

Verse 10—18. These verses are brought in as proofs from their own Scriptures, of their universal corruption, as Jews.

Verse 19. "Them who are under the law:" the Jews to whom those Scriptures were directed, and whom they concerned; the Apostle adds this that they might not shift the burden off their shoulders by saying, that those descriptions of the awful corruption of human nature applied to the *heathen* only, and not to them.

Verse 20. "Therefore by the deeds of the law," &c. This *universal* corruption of human nature being proved, it is quite clear that no flesh, *i. e.* no man, Jew or Gentile, can be justified, *i. e.* accounted, or dealt with as righteous in God's sight by any obedience he can pay to the law of God. "For by the law is the knowledge of sin;" this appears further from the fact that the very use, end, and effect of the law is, to discover to us that sinful nature which makes it impossible that we can obey it; so that the more we know of the law, the more fully do we see the impossibility of being justified by it.

Verse 21. "The righteousness of God without the law," &c. God's method of justifying the sinner without requiring his perfect obedience to the law, (which we have seen to be impossible,) is "now," that is, by the Gospel, made known, "witnessed by the law and the prophets;" this very law itself, as well as the prophets, (under which two heads are comprehended all the Scriptures of the Old Testament,) bearing their

witness* to the necessity of this manner of a sinner's justification before God.

Verse 22. "Even the righteousness of God which is by faith;" That way of justification before God, which is not by a sinner's own personal righteousness done, but by the righteousness of Christ done in his stead, to be received by faith as that, for sake of which, he is accounted righteous, and so accepted of God: a righteousness which is "unto all,"—reaches the case of all, without distinction of name or nation; and is "upon all,"—imputed to all, settled upon all them that believe.

Verse 23. "All have sinned and come short;" Whatever difference there be in the kinds and lengths of sin into which Jew and Gentile have run; however different in appearance and degree, the sins of the openly profane and the outwardly moral, yet all come short of glorifying God in that only way in which he can be glorified—by perfect obedience to his law, and therefore both must equally come short of attaining the everlasting glory of his heavenly kingdom.

Verse 24. "Freely by his grace;" this justification springs from free grace; that is mere favour bestowed, according to the good pleasure of the giver, without respect to any supposed merit or deserving in any that receive it. "The redemption that is in Jesus Christ" being the channel through which the waters of that fountain flow down to us.

* In words, as in Genesis xv. 6, Isai. liii. and the Prophets throughout; by sacrifices, types, and figures as according to the ceremonial law; by the unbending strictness of its demands of perfect obedience, according to the moral law, so did each and all separately and unitedly, in their different ways, bear witness to the same truth—the necessity of the way of salvation here spoken of.

Verse 25, 26. The end for which Christ Jesus was set forth, that is, appointed of God to be a *propitiation*, that is, an offering and sacrifice, by which the righteous claims of infinite justice were to be appeased and satisfied ; was that it might be clearly seen that while the believer in Jesus was freely pardoned, God's holy hatred of sin and his infinite justice were equally highly exalted, *sin* being punished to the full in the person of him " who bare our transgressions in his own body on the tree."

Verse 27. " By the law of faith ;" by that law or appointment of God by which faith is set up instead of works as the way of our justification.

Verse 31. " Through faith ;" That is, through upholding the doctrine of justification by faith. Some may think that because we do not give the deeds of the law any value, consideration, or office in the *justifying* of a sinner, that therefore we make it void, a thing of no use, no obligation : far from it, yea rather by this very preaching of justification by faith, we set up the law in its proper place, and bring about the end for which it was given. If it be the manifest intention of the law to bring the sinner to Christ for justification, then we answer its end by preaching faith as the way by which Christ is received, and that perfect righteousness becomes ours, by which the law is abundantly honoured—if it is the design of the law which " is holy, just, and good" to make us so too so we establish it also, since it is only through union with Christ by faith that we can be so ; even by that faith we preach, which worketh by love and overcometh the world.

Chap. iv. verse 2. " But not before God ;" The Apostle bringing forth the case of Abraham, as a proof

of justification by faith, seems to argue thus, 'if Abraham were justified by works he would have whereof to glory;' but we have before shewn that every ground of boasting is excluded; (verse 27,) wherefore Abraham was not justified by works, but by faith, as the following verses shew.

Verse 4. "To him that worketh;" If justification were obtained by working, that is by obedience to the law, it would be a debt due to him, and not a favour granted.

Verse 5. "But to him that worketh not," &c.; to him that seeks to be justified *not* by works of righteousness of his own doing, but by faith in him who justifies the sinner for Christ's sake, he, as Abraham, finds himself graciously accounted righteous by God through faith.

REGENERATION COMPARED WITH SANCTIFICATION.

REGENERATION is the birth, Sanctification is the growth of this babe of grace; in Regeneration the sun of holiness rises, in Sanctification it keepeth its course and shineth more and more unto the perfect day, Prov. iv. 18. The former is a special change from nature to grace, Ephes. v. 8. The latter is a gradual change from one degree of grace to another, Psalm lxxiv. 7, whereby the Christian goes from strength to strength till he appear before God in Sion. As creation and preservation differ, so do conversion and sanctification; creation is the production of something out of nothing, preservation is a continued creation, or creation every moment in a new edition. Conversion is a new creation, 2 Cor. v. 17, the making of a new heavens and a new earth wherein dwelleth righteousness, Sanctification is a continued conversion every moment, in a newer and more correct edition.—*Swinnock*.



HID IN CHRIST.

Hid in Christ! oh, who can wonder
At the Christian's deep delight;
Shelter'd from the Law's loud thunder
Rolling down from Sinai's height:
Hid in Christ! amazing bliss,
What a hiding place is this!

Hid in Christ! the rock once riven,
Whence the healing streams o'erflow;
Rock of Ages! rest of heaven!
Israel's guide the journey through;
When this world recedes from me,
May I then be hid in thee.

Hid in Christ! oh, glorious mansion;
Ark of safety! refuge sweet!
Boundless, as the soul's expansion,
When she sits at Jesu's feet;
Lost to self, but found in thee,
Glory of eternity!

Hid in Christ! my precious portion,
Cloud of brightness! wall of fire!
Temple of my soul's devotion,
And her most intense desire:
Her life and light, and joy and peace,
Are in the Lord her Righteousness.

Should the sun be set for ever,
Wrapped in fire this earthly ball;
Not the crush of worlds can sever
Me from Christ, my all in all:
Oh, the blessedness to be
Safe, Incarnate God, in thee!
My infinite felicity!

M. F.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. III.]

MARCH, 1835.

[VOL. IV.

EXTRACT FROM A SERMON,

PREACHED ON THE DEATH OF ELIZABETH KNIGHT,
JULY 26, 1807.

“Thanks be to God who giveth us the victory, through our
Lord Jesus Christ.”—1 Cor. xv. 57.

* * * * * THIS passage was selected by herself. Addressing the Clergyman who attended her, under whose ministry she had long sat, she said, ‘if you should feel inclined to encourage poor trembling sinners from what the Lord has done for such a weak sinful creature as I am, you know what has been my motto in life, and the same is the language of my heart in death; and on this subject address the people after my decease, “Thanks be to God who giveth us the victory, through our Lord Jesus Christ.”’ The person to whom I allude is Elizabeth Knight, a name not enrolled amongst the great, the rich, or the renowned in this world’s estimation, but written in the Lamb’s book of life; little known among men, but known and loved of God; a stranger upon earth, but

one whose soul enjoyed sweet intercourse with heaven : and to whom, as an heir of heaven, the Angels did not disdain to minister in life and in death. One to whom it was Christ to live, and therefore gain to die, for God had given her the victory, through our Lord Jesus Christ. She had sweet experience of the truth of these words. Her faith, resignation, and peace failed her not in her last sickness ; though greatly tried, she was not suffered to have one doubt of her interest in Christ, to the glory of that rich grace which was manifested towards her. She desired me to speak on the occasion, not with a view to her own exaltation, but for the profit of the living, that when sinners hear what God has promised to do, and what he is daily doing for his people in life, and in their dying hours, they may be stirred up to seek the same victory over sin, Satan, death and hell, through our Lord Jesus Christ. This was eminently the case with our departed sister. The Holy Spirit was pleased to fill her mouth with the Redeemer's praises. Her mind seemed to be constantly impressed with a deep sense of the Lord's goodness towards her, both in Providence and grace. When I visited her a few days before her death, her pain of body was great, but she was kept from all impatience and murmuring. She spoke of herself as a monument of the Lord's tender mercy in so wonderfully supporting her a poor, wretched, worthless, creature ; and hoped I would hold her up as an example for the encouragement of all such to trust in Jehovah, who strengthens the weak hands, and confirms the feeble knees. In temporals and spirituals, she observed, he had liberally supplied her wants. During this illness, which terminated in her dismissal from this world

of sin and sorrow, her mind was divinely kept in a sweet composed frame, waiting for and upon God. She had no rapturous feelings, but what appears more desirable, more satisfactory, and a higher attainment in the divine life, she was favored with the enjoyment of that perfect peace which belongs to those whose minds are stayed upon the Lord Jesus Christ. She was divested of all doubts and fears with respect to her acceptance before God. She knew in whom she believed, and spoke of that sure foundation (on which she was built by faith) which God had laid in Zion, and against which the gates of hell should never prevail, and prayed for faith and patience to wait till her great change should come. She remarked more than once, that she had been taught during this illness to see more and more the necessity of a free grace salvation; that she had been stripped of every rag of her own, and saw nothing but the perfect righteousness of the Redeemer, as wrought out by his obedience and death, as the ground of her reconciliation with God, and this robe she had by faith put on. On taking leave of me she desired I would accompany her remains to the grave, and hoped as many of her Christian friends as could make it convenient would also attend. What she principally had in view in making this request was to shew the world the union that subsists between believers, to which no distinction of circumstances can lessen. By this shall all men know that ye are my disciples if ye have love one to another. On the Lord's day I saw her between the services; her sufferings were excessive, but she was preserved from manifesting any thing like complaint, and scarcely a groan or sigh escaped her. I observed, that I hoped this

would prove a blessed Sabbath to her. She answered, that she was going to enjoy an eternal Sabbath. On Monday I did not expect to find her alive, but on entering her chamber I found her still struggling with the last enemy. Those who were with her informed me that she was reduced too low to speak; but on leaving the room I took her by the hand, and asked her if she found the Lord's presence with her. I scarcely expected any reply; but exerting her little remaining strength, she said, 'I do; he is with me constantly, blessed be his name; indeed I cannot tell you what I experience; I see the grand angels waiting to receive me.' These were the last words I heard from her; it appears she was sensible of the presence of the angels, those ministering Spirits who are sent forth to minister to those who shall be heirs of salvation in life and in death. It is a Scriptural idea that these spirits minister to the saints in their dying moments, attend them on their dying beds, and watching the moment when soul and body are parted, they carry their souls to heaven as they carried the soul of Lazarus into Abraham's bosom. Indeed, what were the chariots of fire and horses of fire which conveyed Elijah to Heaven, but the Angels which appeared in that form. The chariots of God are twenty thousand, even thousands of Angels. "Blessed are the dead who die in the Lord!" Our departed sister experienced this blessedness; and like those eminent persons mentioned in the eleventh of the Hebrews, lived and died in faith, evidencing her faith to be genuine by its corresponding fruits.

**MARY'S VISIT TO THE WORKHOUSE, OR A
REMARKABLE ANSWER TO PRAYER.**

Matth. xxi. 22.

"Whatsoever ye shall ask in prayer believing, ye shall receive."

MARY loving much for much forgiven, had this witness within her, that she loved the brethren also. Their souls were dear to her for the sake of him who died to purchase them; and it was her delight to sit down among publicans and sinners, to tell them that God had done great things for her soul, and that he was waiting to be as gracious to them, for that he himself had promised to cast out none that came to him. Her own walk was a commentary on that comprehensive text, "looking unto Jesus;" and whilst bearing her testimony to the several offices of his character, she was herself enabled and strengthened by new views of his sufficiency to meet all classes and circumstances, and to point out to others that nothing was too hard for the Lord, "who had so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Among other places, Mary often sought out that hospital of vice and wretchedness, a parish workhouse, where dwelt a man whose character was marked among his fellows as peculiarly hardened in crime. He had seen better days, and was possessed of more intelligence in some points than is usual with persons in his station. Being reader and writer general to his more ignorant neighbours, he prided himself as something above their level, little thinking that these very advantages made him more truly a fool than any amongst them, since their only tendency seemed to be that of confirming the awful infidelity of his prin-

ciples. He could read the word which said, "look unto me and be ye saved," "Hear and your soul shall live," but he asked not, looked not, heard not, felt not. His tongue, his eye, his ear, his heart, were alike closed at the voice of Jesu's love; so truly may the depraved heart of man pervert the choicest gifts of God to his own condemnation, and render even that Gospel which is "a savour of life unto life, a savour of death unto death."

The violent irritability of his temper had long made him the terror of both young and old, who all shared in turn the fearful expressions of blasphemy that fell from his lips. As it may be supposed, the marked visitation of an offended God upon such a character as this, caused an unusual sensation among the inmates of the workhouse, and tidings soon reached Mary that 'Old Will' (the name by which he was generally known) was laid upon a bed, from which the doctor did not expect he would ever rise again. Influenced by the love of God, and encouraged by his unwearied forbearance and longsuffering, Mary expressed the strongest desire to make one effort more for this perishing soul; and although she had hitherto met with resolute opposition to all her remonstrances and entreaties, she felt there was ground for hope, at least ground for prayer, whilst life was prolonged. The accounts she received of his state were surely most discouraging; they seemed to say that his unchained spirit raged with increased violence under the fetters which held his body down, and that his fearful execrations in defiance of the power that had said, "hitherto shalt thou go, and no further," were so awful, that few, if any, were found willing to carry him his neces-

sary food or medicines, while all looked at one another with a sort of creeping horror at his anticipated end. But Mary was not intimidated, for the Lord delivered her from all fears. She knew in whom she trusted, and that he had all hearts in his hand; "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Thus strong in the midst of weakness, this gentle female walked steadily through the dark and desolate line of rooms that led to the bed of the old man; her eye unto the Lord, her heart fixed on the promise, "Whatsoever ye shall ask in prayer believing, ye shall receive." The scene was appalling to nature; she was alone with the untamed spirit of a man more than usually inflamed by suffering. Alone did I say? No, she was not alone; her Heavenly Father was very near to his child in that solemn hour, and she felt him so. Drawing near to the bed, she kindly extended her hand to the poor sufferer, and met him with an inviting smile, which, far from soothing, seemed to excite new irritation and dislike; for turning on her a look of scorn, he eagerly asked, what she wanted? 'I am sent from my master, with a message to deliver to you,' she very mildly said. As though at once penetrating her whole meaning, and determined not to listen to her, he repeatedly vociferated, 'I won't hear it'—'I don't know'—'I won't know your Master'—'I want no message from him.' 'Must I then go back and tell him, that even now you refuse his mercy? that you will not so much as hear what he has to offer?' asked Mary, with all the persuasion and affection she could throw into her words and manner. 'Yes, yes,' he replied, with repeated oaths. 'No, I cannot,' she said, 'indeed I cannot; if you will

not let me pray with, I must pray for you.' Infuriated at her importunity, he stretched his hands beyond the bed to prevent her drawing near to it; but not to be repelled, she withdrew beyond his reach, and kneeling down in a corner of the little room, began to pray in a loud and earnest tone. Confounded at such determined resistance, the man vented his rage in fiercely execrating the name of that Saviour whose atoning blood was being pleaded so touchingly and tenderly for him, crying out, like the legion, "What have I to do with thee Jesus thou Son of the living God?" Still she prayed unceasing. The tempest of his mind at length seemed to wear itself out, and its swellings gradually subsided into an indistinct murmur. By-and-by this too ceased, and the fervent supplications of Mary alone broke the stillness of the room. It was a solemn stillness, and she scarcely knew how to interpret it. She continued praying, however, and that with redoubled earnestness; a holy energy filled her soul; "Surely God is in this place," she thought, and her heart felt assured she could not let him go without a blessing. Under this wonderful exercise her faith grew strong, she wrestled with the angel; the promises of a covenant God were her plea, and she prevailed. A sound was heard filling up the pauses of her voice. She listened, and distinctly heard sobs proceeding from the bed. "He smote the rock, and waters gushed out;" the hardened sinner wept! It was a moment of intense feeling for Mary, and long did she remain kneeling in the place where God had met her. It was, indeed, a Bethel to her soul, and almost with holy Jacob she could have said, "I have seen God face to face, and my life is preserved." At

length she arose, and gently stole towards the bed, and oh what a miracle of grace was there ! Big tears rolled over the hard features of the poor prodigal ; that face which just before had expressed only the bitterest malignity was now changed, and oh how changed ! A voice which even devils must obey had spoken ; and “ He that had the legion was now still, and in his right mind.” “ And he arose and rebuked the wind, and said unto the sea, Peace be still, and the wind ceased, and there was a great calm.” The man held out his hand to Mary ; she took it, and they wept together. ‘ Come again ’ was all he said then. She did go again and again. He lived about six weeks afterwards, and then fell asleep in the arms of Jesus, a monument of divine grace, and of redeeming love.

What an encouraging and striking instance is here before us of the effectual fervent prayer which availeth much, and of the loving kindness of a prayer-hearing God ! Mary has since entered her glorious rest ; and if one star in her crown of rejoicing shines more brightly than another, we may suppose it to be the one which a prayer-answering God bestowed upon her in the soul of this poor man. “ Whatsoever ye shall ask in prayer believing, ye shall receive,” being a promise which was richly fulfilled unto her. A. F. N.

‘ Thou art coming to a King,
Large petitions with thee bring ;
For his grace and power are such,
None can ever ask too much.’



SCRIPTURE REFLECTION.

I know that thou canst do every thing.—JOB xlii. 2.

—‘ BUT Job had been long in learning it. We ac-

knowledge in words that God can do every thing, but we deny it in our thoughts and sentiments ; we do not act, or feel, upon the persuasion. In hours of difficulty, it is more relief for us to have a promise of help from earth, than to have one from heaven. When the spirit sinks under the pressure of anxiety, if one comes in and tells us he has the means to avert the danger, or remove the difficulty, the spirits rise, the heart grows light, and throws off the care that oppressed it. But when he, our God, declares that he will neither leave us nor forsake us, that we shall want no manner of thing that is good, we take no comfort from the declaration ; it does not seem to us that he can remove our trouble ; we go on to fret ourselves about the issue as vehemently as if he had not spoken—we trust any offer of help rather than his. We know the rich can give us money, the powerful can give us protection, but we do not know with the same *practical* certainty that God *can* afford us all these, or any thing else we may need. If we did, the first thought that must occur to us, when we ardently pursue any thing, would be that God can give it us—when danger overhangs, that God can avert it—when our case seems hopeless, that God can turn into day the darkness of our path. I speak of believers, for to them alone the all-sufficiency of God is a strengthening thought ; on his love as a reconciled Father in Christ, alone is rest—but it is believers who need awakening on this point. Where is our belief that our God does all things well while we do not *calmly* leave every event with him ? while we agitate ourselves with second causes, and are as anxious, as if we had no Father to guide our steps, no Saviour to whom to commit our cause, no Spirit to

plead for us? Oh Christian! be ashamed of thy anxious fears! Remember *thy own God careth for thee*; study fully to *believe* that precious word, then all will be well, and thou enabled to cast *all* thy care on him, for time and for eternity.' P—t.

EPITAPHS.

ABOUT fifteen years ago, the tract entitled 'Amelia Gale,' published by the Religious Tract Society, was exceedingly blessed to the mind of the Rev. W. M. Travelling lately in Lincolnshire, and entering the Churchyard of Swineshead in that county, he found the grave of Amelia Gale, and the following inscription on its headstone:—

Beneath

This stone are deposited,

(In sure and certain hope of a joyful resurrection,)

The remains of

AMELIA GALE,

Redeemed at an inestimable price,

And created by Divine grace

An heir of eternal glory:

She entered upon her everlasting rest,

August 23, 1830,

Aged 72 years.

Alive when all her kin were dead,

Alone in this dark world she stood,

Like the scath'd oak that lifts its head,

Where flourish'd once a mighty wood.

Yet ere the sinner pass'd from earth,
 Who long had drawn unhallow'd breath,
 The Gospel gave her second birth,
 To save her from the second death.

Then liv'd she to herself no more,
 But loving much, (since much forgiven)
 Her Saviour's cross she meekly bore,
 And took the Calv'ry road to heaven.

And still she lives to him, though dead ;
 For, while her memory survives,
 Others by her example led,
 May see *her* living in *their* lives.

SOUL-CONFERENCE.

The Soul's Conflict from some late Relapses into Sin.

As Physicians make a sovereign antidote of the viper's flesh to destroy its poison, so doth Christ a saving medicine of Satan's temptations to defeat his malice. Christ being tempted even to sanctify our temptations, and to be himself at once our refuge and our pattern ; that as we are guarded by his power, so we may be instructed by his example. And what is the instruction, but that of spiritual wisdom and holy resolution, in opposing the word of God to the wiles of Satan, and so resisting till he fly from us ? And when Satan is beat back in his temptations, oh how do the comforts of Christ's Spirit return upon our souls, to quicken, strengthen, and establish them ? Whosoever then we hear the mournful complaints of languishing souls upon relapses into sin—that God ac-

counts them his enemies, seals up their transgressions, and casts them off, &c. they are the passionate expressions of a distrustful impatience; Satan by his suggestions so aggravating their guilt, and heightening their provocation, that thereby the soul becomes wholly fixed upon the disease, eyeing neither the Physician, nor his remedy, neither Christ, nor his blood; yea the soul becomes so overburdened with its debt, that it views neither the surety, nor his sufficiency; neither Jesus, nor his fulness; both which are presented to the penitent in the promises. In this distress of soul, hear the words of complaint; yea, hear the deep and mournful lamentations of the relapsed saint, plunged in the sink of sin, and sunk in the mire of uncleanness.

The words of Complaint.

‘Oh, woe is me! How is the crown fallen from my head! How is all my joy and comfort fled from my soul! How are my sins and my sorrows together increased! Oh my backslidings from my God! Oh my sinful departings from my Saviour! Wretched man! how have I forsaken my first love; cast off my former zeal; and by my sinful apostacy quenched, yea grieved, the Spirit of my God? So that, whereas before I did delight in his service, I now shame and fear to come into his presence; whereas before his Spirit did enlarge my heart with comforts, now my sin doth fill my soul with horrors. Oh, what shall I do! I have abused the mercy of my God, despised his love, profaned his holiness, and offended his Majesty. And what hope of pardon from an abused mercy? What hope of favours from a despised love?

What hope of communion with a profaned holiness? What hope of acceptance with an offended Majesty? These the words of complaint. And now to set open a safe harbour for the humble and penitent; not to set up a vain shelter for the profane and presumptuous; Observe—

The Grounds of Comfort.

1. The immutability of God's love.—The grace and love of God as the agent, is not founded upon any motives or reasons in man as the object; as if merit or worth in man did either beget or continue favour or love in God. No, he justifies us when ungodly; he reconciles us when enemies; he quickens us when dead: and therefore needs must it be, that we are freely justified, and so eternally saved by his grace, through the redemption that is in Christ Jesus. Now if when enemies, by wicked works, we were reconciled by the death of Christ; if when dead in trespasses and sins we were quickened by the Spirit of grace; how much more being reconciled, being quickened, shall our persons be accepted, our sins pardoned, and our falls repaired. So that, as by the operation of his Spirit we are regenerated, so by the power of the same Spirit we shall be restored. The love wherewith God loveth us in Christ, it is an everlasting love, a love that will not end in hatred. This is that God himself tells us by the Prophet, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

2. The stability of God's Covenant.—God tells us, He will make an everlasting covenant with his people. And how is it everlasting? Why, says God, "I will not turn from them to do them good." This Covenant

of Grace declared by the Prophets, and confirmed by Christ, was long before made to Abraham. The sum of which Covenant the Apostle gives us, Hebr. vi. where he tells us, that when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. The Greek word is *ημην*, which Erasmus and the vulgar render *nisi*, unless; unless blessing I shall bless thee, and multiplying I shall multiply thee. And so indeed it is right, the usual manner and form of an execratory oath among the Hebrews. So that *ημην ευλογων ευλογησω σε, nisi benedicena benedixero tibi*; as if the Lord had said, unless blessing I shall bless thee, and multiplying I shall multiply thee, let me not be accounted God; that is, let me not be accounted faithful and true. And thus, because God could swear by no greater, he swore by himself.

Now this being the form of God's covenant by way of an oath, what is the substance and matter of it? Why this "blessing I will bless thee, and multiplying I will multiply thee." Which doubling of words is to signify a heaping up of God's blessings. Which promise was made good to Isaac and the Jews in temporal blessings, and an earthly inheritance, they being the types and figures of Christ and the faithful, to whom this promise is made good in spiritual graces, and an heavenly kingdom. And therefore this covenant made unto Abraham is called an *everlasting* Covenant, which it could not be if not extended to the times of the Gospel, in respect of those spiritual graces and heavenly blessings bestowed upon Christ, and by him upon his body, the Church. Now it is said that "God,

willing more abundantly to shew unto the heirs of salvation the immutability of his counsel, confirmed it by an oath." And wherefore this? Was it to make his obligation more firm? No, but to make our consolation more sure; it was "that by two immutable things in which it was impossible that God should lie, we might have strong consolation." By two immutable things, his promise and his oath, in which it was impossible for God to lie; to *lie*, that is to revoke or recall his word, whereby man might be disappointed of his hope.

Now we must know God's covenant is not made the more firm or sure by oath than by promise; for God's truth, as his nature, is "without any variableness, or shadow of turning," and it is not any thing that can possibly add to its immutability; as to infinity in regard to extension, so unto immutability in respect of firmness there can be no accession of parts, or addition of degrees. Wherefore as man's oath adds not to the truth of his word, so nor God's oath to the certainty of his promise; and therefore merely "to shew unto the heirs of promise the immutability of his counsel, he confirmed it by an oath;" which was for the greater testimony of his grace, in the stronger assurance of our faith, being fixed upon the firm stability of his covenant.



BELIGIOUS CEREMONIES.

Of Religious Ceremonies it has been well remarked, that when they are used without meaning, they are 'no better than the idle gestures of men whose broken wits are not masters of what they do.' When used,

however, *with* meaning they are both a great assistance in devotion to beings like ourselves, who are a compound of body as well as soul, and some are also very necessary to be observed as parts of our duty towards God.

That assistance is to be derived to ourselves from ceremonies and outward signs, is clearly seen in the merciful provision which our Heavenly Father has, in all ages, made evidently with a view to man's weakness. He has ordained that the mind of man should not only be engaged and attracted, but also assured by the outward sense. Thus in Paradise at first, Adam had his word, and that witnessed by a double sign, the tree of life, and the tree of knowledge, Gen. ii. After his fall he had a promise, Gen. iii. 15, and to it sacrifices were added, as outward signs. So after the flood, there was given a promise of no more deluge, and the Rainbow for a sign, Gen. ix. 13. The promise of deliverance from Egypt is sealed with the Paschal Lamb, Exod. xii., and that to Abraham of multiplying and magnifying his seed, signalized by instituting the rite of Circumcision, Gen. xvii. Lastly, God having given his beloved Son, and with him everlasting life, and the promise of the glorious resurrection of their bodies, to true believers, confirms all with two Sacraments, as seals of his grace, *i. e.* Baptism and the Lord's Supper. Thus we see how, in his infinite mercy and compassion to our weakness, God engages the understanding mind by the perceiving sense: and it is thus that ceremonies in the Church serve as aids and assistants to our devotion. And not only so, but certain ceremonies are also necessary to be observed as parts of our duty towards God.

The inward worship alone is not enough for him, whatever some pretend; and, as has been well observed, 'we had need of abundance of charity to believe any *fire* within, when we see no *smoke* of it without.' No; God has framed these bodies of ours, and every member of them; let him and his service have the honour of head, knee, and every member else. Our bodies, as well as our souls, are interested in the great work of Redemption; they are the members of Christ.

In the next number an illustration of these remarks may be offered.

Σ.

VERSE SYSTEM.

Verse 6. (March 1 to 8.) "Even as David also;" David also, another name of high authority with you Jews, may serve to convince you of the same truth, who, speaking of the blessed man in the xxxii. Psalm, describes him as being blessed not because he has no sin, which would be the only thing that could make him happy if his justification were by works, but because his sins are not *imputed* to him; which does make him blessed, because the charge to which he was liable is fully and freely taken off.

Verse 9—25. "Cometh this blessedness then upon the circumcision only;" The question having been settled as to the manner of the sinner's justification before God; not of works but through faith in Jesus through whom sin is not imputed, and righteousness is imputed; the next point, which is discussed in the verses that follow, is whether this 'blessedness' was confined to the Jewish sinner, or equally applicable to the sinner of the Gentile.

Verse 10. "How was it then reckoned : " a clear and commanding answer to the question above mentioned the Apostle gathers from the fact that Abraham himself received this blessing before he was circumcised, therefore the Gentiles being uncircumcised could be no bar to his enjoyment of the same blessing.

Verse 11. "A seal of the righteousness which he had ;" As a seal is fixed to a will or other conveyance of property to shew that the legacies or grants there made are the act and deed of the person who makes that will or conveyance : so circumcision was God's seal by which he assured Abraham, (visibly by the cutting of the flesh as the outward sign, and secretly by the witness of his Spirit,) that the promises made to him, when in his uncircumcised state, were his own act and deed, and therefore to all intents and purposes valid.

Verse 13. "The promise that he should be the heir of the world," &c ; that he should have not only a natural seed but a spiritual seed, through Christ, consisting of a people from all parts of the world was not made to him under any condition of observance of the law or circumcision, but through faith in Christ ; wherefore the Gentiles though uncircumcised, by the same faith which their father Abraham had have a share in the same heavenly promises.

Verse 15. "Where no law is, there is no transgression ;" if there were no law there would be no such thing as sin, which is breaking of the law, and then no punishment ; but since there is a law, that law "worketh wrath," by shewing that there is such a thing as sin, and therefore such a thing as punishment : and so filling the hearts of men with fear of deserved

wrath it can never be the way of peace and justification.

Verse 16. "To the end the promise might be sure ;" in any other way but this—of grace through faith—the promise of salvation would be any thing but *sure*. Were the blessings of salvation made in any way conditional upon the uncertainty of man's will, or the impossibility of obedience to the law, a prepared heaven might be an untenanted heaven ; but now, blessed be God, be those promises sure of their fulfilment to Jew or Gentile : since God, according to the covenant of grace, taking the matter into his own hand, worketh in the hearts of "all the seed" that faith, by which they receive them, "to the saving of the soul."

Verse 17. "And calleth those things which be not as though they were ;" the same God who created all things out of nothing at first, being able to give unto those Gentiles, who were "without hope and without God in the world," stone-dead, (Matth. iii. 9,) and without any spiritual being as part of his church, a share in the same blessed promises of which they should become partakers through the same faith by which Abraham first received them.

Verse 20. "Strong in faith ;"—

—'Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says—it shall be done.'

Verse 25. "And raised again for our justification ;" to testify that all is done that needed to be done in order to our complete acceptance with God ; to assure us that if we believe in him we shall be "justified from all things ;" and to send down from above, as

the risen, ascended, and triumphant Lord of his Church, that Holy Spirit who worketh that faith in "all the seed" by which we *actually* receive that "unspeakable gift."

Verse 7. "For scarcely for a righteous man," &c: the world will scarcely produce an instance of one man dying for another because he was a righteous—upright, just, honest man, or one that was to suffer unjustly; some instances may be found of persons dying in the stead of others because they were good—kind, benevolent persons—persons, for instance, who have risked their lives for others from strength of affection, or from love to their country, &c.; but for the love of God no such motive could be found, since being all sinners, and enemies by wicked works, there was nothing in us to call down any thing but wrath and indignation.

Several instances of this kind have been handed down to us; none perhaps equal in its extraordinary and awful circumstances to one which took place in Germany on the 29th of December, 1834. A letter, written to an English newspaper, dated, Jena, Jan. 15, 1835, relates it thus:—"All interest and attention here was absorbed by one of the most tragical and astounding events ever recorded in literary biography. You may rely on every particular I am now about to relate. I know all the parties intimately—know all circumstances by direct letters—am authorized to communicate them to you—and most anxious to do so without the loss of a single moment, lest misrepresentations should find their way into the English papers. You have, at least, heard by fame and name, of Dr. H—S—, Custos of the Royal Library at Berlin, distinguished as a scholar. He married, four or

five years since, a highly accomplished and amiable young lady, Miss W—, of Leipzing. They lived most happily together, but had no family. Her whole time and attention, therefore, were devoted to him ; his success, his fame, his happiness, engrossed all her thoughts. During the summer of 1833 they travelled together through Russia, and returned to Berlin delighted with the scenes they had passed through, and full of enthusiasm and new literary projects. But soon after the husband was taken ill. His disorder was peculiar, and the physicians expressed their fears that his mind would be ultimately affected. In the autumn of last year they visited together the Baths of Rissingen, but he did not derive from them the benefit anticipated. They were detained on their return by illness at Hanover, and only reached Berlin late in the season ; but as soon as he arrived he resigned his situation as Custos of the Royal Library, that he might enjoy, undisturbed, the quiet of domestic life, and recover, if possible, his health. A friend, and one whom I had introduced, had often spoken to them of the beautiful environs of Jena—of our habits, manners, and social life. Led by his description, and perhaps a wish, under circumstances, to change the scene, they had resolved to spend the next summer in our little town. This was especially *her* plan ; and in arranging for, and talking over, the contemplated change, the time passed until the 29th of December, when the Doctor went to a public concert. He expressed his intention of leaving it before a symphony of Beethoven's should be performed, fearing that it would be too much for him, and try his weak nerves too severely. His wife persuaded him to the contrary : he remained—was gratified and cheered by it—and

returned home full of his plans for the next summer. When he entered his lodgings he found all in confusion. During his absence she, having dressed herself all in white, had killed herself—she had pointed a dagger to her heart, and with a resolved spirit struck a sure blow, and expired instantly. The maid-servant, who heard her mistress fall, finding both doors which led to her chamber fastened, called for the landlord. On forcing an entrance they found her dead. The unfortunate husband arrived at this moment. The following letter, written with a firm hand upon a sheet of common paper, lay upon the table:—

“More unhappy than thou hast been thou canst not be, my most beloved; happier thou mayest become with real misfortune. There is often a wonderful blessing in misfortune—you will surely find it so. We suffered together *one* sorrow; thou knowest how I suffered in silence; no reproach ever came from you—much, much hast thou loved me. It will be better for thee—much better. Why? I feel, but have not words to express what I feel. We shall meet hereafter free and unfettered. But thou wilt live out thy time upon earth. Fulfil then thy destiny, and act with energy. Salute all whom I loved, and who loved me in return. Till in all eternity we meet, thy

CHARLOTTE.”

‘This heroic woman had a deep insight into the nature of her husband’s malady; she felt and knew that nothing but a real and lasting sorrow could give another direction to his thoughts and save him from madness; and she offered herself a willing sacrifice to his happiness. It is, perhaps, still more extraordinary, that from this eventful moment he has recovered; the physicians declare that no medicines could have worked with half such potency either on mind or body.’

POETRY.

LINES WRITTEN IN A LADY'S BIBLE.

John xvi. 33.

How sweet, dear friend, to turn the look
That's dimmed with many a bursting tear,
Within this holy precious book,
And see that *Jesus still is here.*

When sorrow wrings the bleeding heart
At leaving those we hold most dear,
Jesus, who never can depart
Nor leave his people, *still is here.*

When sin o'erwhelms the soul with woe
And conscience throbs with guilty fear,
He, from whose wounds for ever flow
The streams of mercy, *still is here.*

When pangs convulse the wasting frame,
When none the sinking soul can cheer,
He who to heal our sorrows came—
The great Physician—*still is here.*

And when we see the opening grave,
And view prepared the silent bier ;
Mighty to keep, support, and save,
The dear Redeemer *still is here.*

In sorrow, sin, and pain, and death
O then repress each starting tear,
See with the single eye of faith,
Thy friend, thy God, *thy Saviour here.*

Farewell ! though distant far we stray
From friends, remember *ONE* is near ;
ONE who shall wipe all tears away,
Oh ! may'st thou ever *find him here !*

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IV.]

APRIL, 1835.

[VOL. IV

HISTORY OF THE ENGLISH CHURCH.

No. XIII.

PERSECUTION OF WICKLIF'S FOLLOWERS.

THE enmity which had been manifested to the doctrines of Wicklif in the life-time of this Reformer, fell like a storm that had been long gathering upon the heads of his followers. During the reign of Richard the II. the power of Popery was in some measure bridled by the royal power or lenity; but Henry the IV. having succeeded in usurping the throne, and having in this undertaking been assisted by Archbishop Arundel and the Clergy, this Monarch was ready to prove himself as sincere in furthering their views, as they had been in his. For this purpose a statute was then passed by the King, which required all persons to abstain from propagating the new doctrine in any way, and to deliver up all their heretical books, as the writings of Wicklif were called, upon pain of being handed over to the secular arm, or civil magistrate, which was bound to enforce the sentence of the Church, by inflicting the penalty of death upon all convicted heretics, by burning them alive.

The first victim of this diabolical law was William Sautre, parish Priest of St. Osyth, in the city of London. He was charged with no less than eight articles of heresy; but the chief question upon which

he was tried was the doctrine of the Sacrament. He was required to declare whether he believed, that the bread after being consecrated by the Priest remained material bread or not. To this his final answer was, that it remained very bread as it was before ; though he admitted that, as a consecrated element, it was the bread of life that came down from heaven. Having thus refused to admit the doctrine of transubstantiation, Sautre was then pronounced to be fully convicted as a heretic ; and that all future proceedings of this nature might be governed by an exact precedent, he was first degraded from his spiritual office by being successively stripped of all the marks of the seven orders of the Romish Clergy, *i. e.* from that of Priest to that of Sexton. Then, this solemn farce having been gone through, the cap of a layman was put upon his head. To crown the whole of this insulting mockery, Arundel then delivered him as a secular person, to the secular Court of the High Constable and Marshal of England there present, beseeching the court to receive favourably the said William Sautre unto them thus recommitted. With this hypocritical recommendation to mercy the Romish Church always delivered over its victims to be burnt alive ! and Sautre accordingly was brought to the stake to suffer martyrdom. Thus for the first time in England was seen the infernal spectacle of men performing the part of devils towards their fellow-men ; snatching the fire-brand of wrath from the hands of Divine justice, and in the name of religion outraging every feeling of mercy and forbearance.

Another of the victims of this reign was John Badby. One of his arguments against the Popish no-



William Sautre.

tion of the Sacrament of Christ's body, when brought before his accusers is worthy of being remembered. 'I believe,' said he, 'the omnipotent God in Trinity; but if every consecrated host at the altars be Christ's body, there must then be in England, 20,000 gods. Being fastened to the stake in Smithfield, he was there put to stand in an empty tub; and when the faggots

were piled around him, he was again asked, how he believed in the pix, or consecrated elements, which were shewed to him by the Prior of St. Bartholomew's, who had brought it forth with great state. To this he answered, that it was hallowed bread, and not God's body; and upon that the pile was set on fire. We give the remaining history of his martyrdom nearly in the words of Fox.—'When he felt the fire, he cried "Mercy!" (calling belike upon the Lord,) when the Prince,* who was present at the execution, immediately commanded to take away the tun and quench the fire. He then asked him if he would forsake heresy, and take the faith of holy Church, which if he would do, he should have a yearly pension out of the King's treasury. But this valiant champion of Christ, neglecting the Prince's fair words, and refusing the offer of worldly promises, the Prince commanded him straight to be put again into the tun, and that he should not afterwards look for any grace or favour. But as he could be allured by no rewards, even so was he nothing at all abashed at their torments; but as a valiant soldier of Christ, he persevered invincibly till his body was reduced to ashes, and his soul rose triumphantly unto him who gave it.'

This victim was one in the humblest ranks of life; but it was the policy of the persecutors of that age to seek for individuals of higher rank who might be convicted of heresy. Accordingly the twelve inquisitors of heresy, who were appointed at Oxford in the ensuing reign to search out heretics and heretical books, represented to the King that Christ's vesture without seam could not be made whole again unless certain

* Prince Henry, afterwards Henry the V.

great men who supported the disciples of Wickliff were removed. The object of this was to fasten upon Sir John Oldecastle, who in right of his wife was Lord Cobham, a man of high birth, and at that time in high favor with Henry the V. They accused him of holding various heretical opinions concerning the Sacrament, penance, pilgrimages, the worship of images, and the authority of the Pope; and signified their intention of proceeding against him as a pernicious heretic. The character, however, of Lord Cobham was firm and magnanimous in the highest degree. He was not to be daunted by the hissing of the dragon. When the monarch in his desire for his safety gently admonished him that he should confess his errors and submit to his mother the Holy Church, the Christian Knight and Baron returned this loyal but bold answer: — ‘You, most worthy Prince, I am always prompt and willing to obey; unto you (next my eternal God) owe I my whole obedience; and submit thereunto (as I have ever done) all that I have of fortune or nature, ready at all times to fulfil whatsoever ye shall in the Lord command me. But as touching the Pope and his spirituality, I owe them neither suit nor service; forsomuch I know him by the Scriptures to be the great Antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place.’ But this answer displeased the King, duped as he was by the superstition of the day; he turned angrily away, and authorized Arandel to proceed against him to the uttermost.

Of this permission his persecutors were not slow to avail themselves. They accordingly cited him before the ecclesiastical authorities. For some time the

Trials, which have since been examined, clearly prove. His memory is therefore to be deeply venerated by all Protestants, as one of that noble army of martyrs, whose blood was shed to defend their cause; to prove its Scriptural truth, and to cement the foundations of the Reformation.

E. B.



RELIGIOUS CEREMONIES.

IN our last number some remarks were offered upon the assistance which Ceremonies afford to our devotion. There is a Ceremony in very general use, especially in the West, of turning towards the East at the profession of our Belief in the One God in Threé Persons. Now although this practice is so frequent, it is very little understood, and therefore the following brief, but by no means novel, explanation may be acceptable.

This custom in its original intent had, as it now also should have, especial reference to Christ, the Word, God manifest in the flesh, in whose person alone God is to be understood. For as the East is the birth and womb of the natural day, from whence the sun (the fountain of all visible light,) arises and springs; so Christ, the true Sun of Righteousness, who arose upon the world with the light of truth, when it was sitting in the darkness of error and ignorance, is in Scripture styled the East, as might be further shewn, were such a discussion suited to the character of this work. One instance, however, we have in Luke i. 78, where Christ is called "the Day-spring," or the "East." Moreover, as it is certain from Scripture that Christ *as man* is resident in some definite part of the heavens,

(as God he is every where present,) so from Scripture also it is probable that the throne of Christ, and the splendour of his humanity, is in a particular manner in the East.

This Ceremony therefore we see is not without its meaning; it is, when practised rightly and with an understanding mind, a powerful assistant to our naturally (alas!) cold and heartless devotion, when we turn and by faith, which is the evidence of things not seen, behold our glorified Saviour sitting at the right hand of God. It is with the same reference to Christ that the good old custom of burying the dead with their feet towards the East, so generally, in England perhaps uniformly, prevails. It is calculated also to arouse the spectator to a deep sense of the importance, the inconceivable importance, of attending *now* to the concerns of eternity. The posture of the corpse summons up in one that sermon which the dead ever preach to the living. The body is so placed as to signify that nothing now remains for it but to await the sound of the last trump, at which it shall instantly arise *fronting* the dread Judge of all the earth: and many a pensive thought may be awakened in the survivor's brow whether or not he shall himself be ashamed to meet him at his coming.

Reader! how is it with you? Stay awhile! Behold that body, once like you perhaps sprightly, heedless, thoughtless, as though this life were the only thing worth caring for. Its course is now ran; its breadth of life is all spent. O what would the former tenant of that fleshly tabernacle now give for one, only one, of the many hours you are so carelessly throwing away! Would he, think you, live as *you*

are now living? O redeem the time; the days are evil. If you would rest in peace hereafter, if you would escape the never-ending torment of the damned, and be a glorified saint in the realms of bliss, do not wait for others to set your clay-sold corpse in that position which betokens what its course during life should have been. Imitate the dead now, for he that is dead is free from sin: and in whatever sphere of life you are moving, have now your face set towards the East, towards Christ, the glorious Sun of Righteousness; let your loins be girded about, your light burning, and your feet shod, with the preparation of the Gospel of Peace, so that if at midnight the cry should be made, "Behold, the Bridegroom cometh," you may arise and go out gladly to meet him. E.



A LETTER.

REV. SIR.—I am encouraged by the insertion of a former trifle in your valuable publication; to send you the following account, which I hope you will deem worthy of the same notice.

Happening to be at the Church of St. Columb on the morning of the last Sabbath, I was much struck, together with the rest of the congregation, at hearing the officiating Minister deliver from the Pulpit, instead of the usual commencement of the Sermon, an address; of which I will, as far as my memory will assist me, endeavour to trace the leading features. Although it will be impossible for me to recollect the exact words, or to give an adequate idea of the deep emotion or forcible expression with which it was delivered.

“My brethren,” the Preacher said, “since we last met within these walls, an outrage has been committed within the Sanctuary, an insult offered to the temple of God, unparalleled, I firmly believe, in the memory of the oldest amongst you. A crime of so deep a dye as to make us, and particularly your Minister, exclaim in the words of the Prophet, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” And well might we weep, that the perpetrators of so foul a deed should dwell among us; should have formed perhaps one of our congregation; might even have received instruction in our schools. Had sacrilege been the only outrage committed by these midnight depredators, heavy as the crime is, it is light in comparison with the insult offered to the temple of God, and to that most especially sacred part of the holy edifice. Had political enmity to our venerable Established Church been the object, much as I should deplore such a feeling at all times, and more particularly at this, when there has been such an opposition displayed to her lawful claims, yet even this it would be far less painful to believe than the awful insult which has been offered to the Majesty of God.”

It will not be necessary to follow the Preacher further; but lest any of my readers should be unacquainted with the subject of his exhortation, I will explain it by stating, that the night before the Church had been entered by some incendiaries who had robbed it of a surplice, several books, and some other articles; and had added to this daring sacrilege, some acts of wanton outrage which would have disgraced the fol-

lowers of Molech or Baal, in the darkest ages of idolatry and barbarism. The wretches must have taken advantage of the Church being opened for the weekly practice of the choir, and arranged their iniquitous scheme, unmoved by the holy harmony of the young voices, which were then training to sing the praises of their God. But, my Christian readers, whilst your hearts swell with a just indignation against the perpetrators of so foul a deed, let me ask you to bear with me whilst I endeavour to point out to your minds what came forcibly to mine, as a practical improvement of this sad history of human depravity, an improvement which might be considered both in a personal and a general view. May we not ask ourselves, if we have never spiritually been guilty of sacrilege, by robbing God of the thoughts and affections which should be exclusively his when engaged in his service, and worshipping in his Temple? And let it render us doubly watchful, and earnest in prayer, lest we defile the Holy of Holies by suffering our worldly thoughts to intrude, whilst kneeling round his altar, and feeding at his table.

The general improvement I would point out is, that these open attacks on our venerable and venerated Church, added to others daily made on her, should induce us who have been baptized at her fount, and fed at her altar with the words of truth and the bread of life, to endeavour to heal all her breaches, and build her up with the fervor of our prayers, and the holiness of our lives. Let us not be led away by new doctrines and creeds from the faith of our ancestors; if error has any where crept in (and what human institution is without?) we shall find no other mode

of worship as free from it. If you have first been brought into the fold of Christ at the fount of your parish Church—if you have heard his Gospel faithfully preached by its Ministers—if he has, through the grace of God, been instrumental in your renewal unto holiness—remain under the same ministry, quench not the Spirit by following after novelty. You may find one day with sorrow, that you have lost *his* holy influences by forsaking the means of grace in which your God first made himself known to you. And you, my Christian readers, who have chosen for yourselves, or your parents may have chosen for you another temple in which to worship the same God, let me warn you not to help in the demolition of the sacred edifice in which you no longer bend your knee. If once its venerable walls are laid low, think not your chapels will long survive their fall. If you should one day walk through the breadth and length of the land, and see no steeples pointing their taper spires to Heaven—no ancient piles which have for centuries resounded with the voice of prayer and praise—what would be the promise of stability for your more recent Establishments? And should our Church, and its Ministers, be sacrificed to the wild disorder of the present day, who will make up to the poor and ignorant, the sick and afflicted, for the never-denied relief they afforded in every hour of need? But God grant such a time may never come. He can and will protect his own; and bring his Church, purified perhaps, by sharp and heavy trials, through all her perils, for stronger is He that is with her, than those that are against her. And whilst her children are faithful to her, and the arm of Jehovah supports her, the

gates of hell, or the flood of ungodly men, shall never prevail against her. L.

SOUL-CONFERENCE.

Grounds of Comfort. (Continued.)

3. The merit of Christ's passion, and benefit of his intercession; both which we are directed to by St. John. "My little children, these things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." He is the propitiation for our sins in the merit of his passion; and he is our advocate with the Father in the office of his intercession. In the merit of Christ's passion it is that he became our ransom, and so we are saved by his death; and in the benefit of Christ's intercession it is that we are said to be saved by his life, for that he lives to make intercession for us. So that as the end and purpose of Christ's passion was our redemption; so the very end and purpose of Christ's intercession is our salvation. And thus is Christ become our *μεγας ἀρχιερες*, our great High Priest, whose proper and peculiar office it is to make atonement for his people; and therefore Christ can no more reject a penitent sinner than he can deny himself an all-sufficient Saviour.

Wherefore see St. Paul's confident challenge that he makes, "Who is he that condemneth? It is Christ that died; yea rather that is risen again; who is even at the right-hand of God, who also maketh intercession for us." Who is he that condemneth, since it

is Christ that died for us, redeeming us with the price of his blood? Oh what filth will not this fountain cleanse? What wound will not this balm cure? What guilt will not this merit expiate? But further, yet, who is he that condemneth? since it is Christ, who not only died, *μᾶλλον δε*, but rather who is risen again; having by his Almighty power led captivity captive, and triumphed over Satan, the world, and sin, death, the grave, and hell; and is set down at God's right hand, until he make his enemies his footstool. Yet is not this all. Who is he that condemneth? since it is Christ who not only died, rose again, and is set down at the right-hand of God, but, who also makes intercession for us. This the complement of all; consider we must (if we will rouse and raise our faith,) consider we must the price of Christ's blood in his passion, the power of his might in his resurrection, and the glory of his kingly dignity in his session at God's right hand; yet above all consider Christ being our Advocate with the Father, his intercession in his Priestly office; and then have we the Apostle's *εἰς τὰ πάντας*; our Saviour's saving us unto the uttermost, even in that he lives to make intercession for us. Hereby it is, that he is able to save us to the uttermost; whether it be in perpetuum, (as the vulgar) or in plenum, (as Erasmus,) whether it be for perpetuity of time, or fulness of measure, Christ is able to save unto the uttermost all those that come unto God by him.

Let thy conscience then (O dejected Penitent!) object the heinousness of thy sins, and raise them to the greatest height, by all aggravating circumstances, as being committed against the dictate of reason, and

the light of knowledge; as being reiterated again and again after solemn resolutions, and the gracious enlightenings of the Spirit; here thou, being truly sensible of thy sin, mayest not despair of mercy, seeing Christ is not only able, but also willing to save those who come unto God by him, even unto the utmost of what their consciences can accuse, or Satan's malice aggravate.

(To be continued.)



EPITAPHS.

REV. SIR,—Having observed your notice of many antiquities of Cornwall, I beg to call your attention to one that I have heard mentioned by a very dear departed friend. It is a monument erected in the Church of Little Petherick, to the memory of a Clergyman, who was many years since Vicar of the Parish, and on it is inscribed the following motto:—

‘ Si Christum discis, satis est, si cætera nescis ;
Si Christum nescis, nihil est, si cætera discis.’

Which is an inscription worthy of being engraved, not only on stone, but on the spiritual mind of every living soul. The vast importance and eternal truth of the doctrine contained in it are most amply proved in the Holy Scriptures, and also by the experience of man. And first the utter worthlessness of all learning without an acquaintance with Christ as our Saviour. Suppose a man to have reached the very summit of human acquirements, to be master of every art and science, what would it avail him in the hour of need, when laid on a bed of sickness, with death fast approaching, and the solemnities of the Judgment-day

in view? Could his great attainments open a door of hope to him then? Could they provide him an atonement for his sins, or a righteousness in which he might appear with confidence before the bar of infinite justice? Let us attend to the opinion of one who was a man of profound learning and great knowledge; and who in the contemplation of this subject exclaims, "Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity!" Let us hear the Apostle on this point, "I count all but dung and dross, that I may win Christ." And how many instances might be quoted of men highly gifted with scientific knowledge and classic learning, who on their death beds have confessed the vanity of all, in the conviction that they were dying without hope, being destitute of all knowledge of Christ the only Saviour. Let us now consider the complete sufficiency of a knowledge of Christ, even when unaccompanied by any other learning. Our blessed Saviour says, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." And that the knowledge of the true God is included in the knowledge of Christ, he proves by declaring, "He that hath seen me hath seen the Father." And that this knowledge may be, and frequently is, attained without any human learning, our Lord proves in that exclamation of praise, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And how many are there amongst the Lord's poor whose learning extends only to an ability to read their precious Bibles, and who yet experience the sufficiency of their Christian knowledge, in that they are enabled to rejoice in

Christ with joy unspeakable and full of glory. The infinite value of this divine knowledge being proved, there arises this important question, how may this heavenly wisdom be acquired ? The Scriptures answer; it is from above ; and cometh down from the Father of Lights, who giveth liberally thereof to every one that asks in faith ; and he has graciously appointed, as a means of attaining it, the ordinances of his written word, and the preaching of the Gospel, which, by the blessing of the Eternal Spirit, maketh wise to salvation through faith in Christ Jesus. O then as our Lord has made this gracious provision for the instruction of his people, let all that value salvation, prize these means of grace ; let them be diligent and serious in the use of them, and let them be frequent and earnest in supplicating the out-pouring of the Spirit of wisdom and revelation in the knowledge of Christ: then will they most certainly be blest with a true spiritual understanding to know the truth of the beautiful motto alluded to, and they will find that in the knowledge of Christ they are possessors of eternal life. J. M. L.



FUNERAL OF THE LATE EARL OF DARNLEY.

THE following notice respecting the death of one who was amongst the “not many *noble* [who] are called,” is too interesting to pass unnoticed:—“The chief mourner, however, was the widowed Countess herself, who, supported by Mr. Parnell, and strengthened by him who “giveth power to the faint,” followed the body of her beloved Lord to the “house appointed for all living.” On her right was her eldest son, the

present Earl of Darnley, an interesting child of eight years of age. Her second son, about two years younger, walked on the left of Mr. Parnell, while her little daughter was led by her cousin, Miss Bligh. It was a deeply affecting sight to contemplate this bereaved group as they stood near the mouth of that vault which was about to enclose for ever from their sight all that was mortal of a most exemplary husband and father. The beautiful burial service of our Church was impressively read by the Rev. J. Stokes, (Incumbent of Cobham, and formerly tutor to the deceased,) assisted by his curate, the Rev. J. Bowman. Before the body was removed out of the Church, a funeral address was delivered by the Rev. J. Graham, from Psalm xc. 12; "So teach us to number our days, that we may apply our hearts unto wisdom." In the course of his remarks, the preacher adduced some striking evidences of the Christian character, and blessed death of the noble individual, whose sudden removal he represented as a warning designed by the Almighty for the benefit of survivors.


The close of the Earl of Darnley's life was, indeed, that of a true believer; and it cannot but be a source of the purest consolation to those whom he has left behind him, to be persuaded, on the testimony of inspiration itself, that his spirit has entered into "the rest that remaineth for the people of God." The deep feeling of solemnity which pervaded the assembly—the strong emotion betrayed by many of the parties present—and the affecting nature and circumstances of the dispensation itself (more eloquent in their appeal to the reflecting heart than the most pathetic language of man), give rise to the hope that the scene of yester-

day will not only be long remembered, but that it will be the means, under God's blessing, of awakening some who witnessed it, to a sense of the value of religion, and of disposing them to follow the example of him who is gone, even as he followed the example of the Saviour in whom he trusted.

The moral character of the Earl of Darnley has always been of the highest order. During his residence as an undergraduate at Oxford, his conduct was unimpeachable. Instead of giving way to the allurements which beset a young nobleman at the University, he diligently applied himself to his studies, and the result of his examination was highly creditable alike to his abilities and his industry. But it was neither his moral qualities, nor a confidence in his freedom from those excesses into which the exalted in station are peculiarly liable to be betrayed, that brought him peace at the last. It was a firm trust in the pardoning mercy of God, a lively faith in the Redeemer's merits and atonement, that divested the last enemy of his terrors—enabled him calmly to resign himself to the appointment of heaven, and, with a "hope full of immortality," to commit his departing spirit into the hands of his reconciled God and Father.

Conscious of the responsibility resting upon him, as the master of a large establishment, he used his influence to train up his household in the fear of God, regularly assembled his servants for morning and evening prayer, and acted as priest of his family, by reading the Scriptures and conducting the devotional exercises himself. This was his habitual practice, which was not suspended or interfered with in consequence of guests or visitors. All beneath his roof

were invited to take part in the daily sacrifices of prayer and praise. His maxim seemed to be that of Joshua, "As for me and my house, we will serve the Lord." Oh! what happy consequences might not be expected, if such an example were generally imitated! How would the "righteousness" which "exalteth a nation" be increased, were the nobles and influential commoners of the land to "go and do likewise!"
—*Record.*



VERSE SYSTEM.

Chapter v. verse 12. (April 1.) "Wherefore, as by one man," &c. For the comfort of those who by faith have "received the atonement," the Apostle here sets forth a comparison between Adam, ("the first man [who] is of the earth, earthy,") and Christ, ("the second man [who] is the Lord from heaven,") as the two common heads from whence sin with all its curse, and salvation with all its blessings, are derived to their respective members. To understand this read this verse (12) with the 18th, and 19th, in which the comparison is finished, the other verses being put in in a kind of parenthesis more fully to clear up the nature of this double headship.

Verses 13, 14. "Death reigned from Adam to Moses," &c: Though before the time of Moses there was no *written* law condemning sin, and thereby shewing its existence; yet it is plain sin was in the world by its effect—death, which is the punishment of sin. And, since it reigned "over them that had not sinned after the similitude of Adam's transgression,"—that is, over infants who by reason of their age could

not commit *actual* sin as Adam and grown persons do: we are here taught the nature and existence of *original* sin—birth-sin, ‘which is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam:’ and in this respect is Adam the figure of him that was to come, namely, the root of sin and death to his seed, as Christ is the root of righteousness and life to his.

Verse 18. “Therefore as by the offence of one,” &c: Here the Apostle returns to the comparison between Adam and Christ begun in the 12th verse, shewing that as the sentence of condemnation came upon “all men,” that is, Jews as well as Gentiles, through the offence of one—Adam: so justification of life, that is, a restored title to eternal life came upon “all men,” Jews as well as Gentiles, through the righteousness of one—Jesus Christ.

Verse 20. Moreover the law entered,” &c: “The law,” that is, the written law was published by Moses “that the offence might abound,” that is, that sin might be seen and felt to be exceeding sinful, its blackness and filthiness being made visible by the holy light shining forth in its demands of perfect obedience.

Verse 21. “That as sin hath reigned,” &c; And by this abounding of sin is gloriously set forth the super-abounding of the grace of God; it being his purpose that as sin hath so reigned as to bring man under the power of death temporal, spiritual, and eternal; so grace should reign with omnipotent power, through the righteousness of Jesus, to bring unto life eternal all his family, whether Jew or Gentile, made one in him.

Chapter vi. verses 1, 2. “Shall we continue in sin,”

&c. The Apostle here answers an objection, even such an one as the natural man ever loves to oppose the doctrines of grace with—‘If the abounding of sin only cause the super-abounding of grace to appear more gloriously, as you have just said, then why may we not sin on, for the deeper we go in sin the more room will there be for grace to abound in our justification.’ To this objection, which can only proceed from the mouth of those who, through love of sin or self-righteousness, quarrel with the Gospel way of salvation, we have an answer short and conclusive from the impossibility of those in whom that grace has abounded so acting. “How shall we, that are *dead* to sin, *live* any longer therein?” Now we that are thus justified by the righteousness of Christ are *dead* to the reign and dominion of sin, therefore there is no more possibility of our living in it, (and therefore going on in it that grace might abound,) than there is of a man’s being alive and dead at the same time.

Verse 3. (April 13.) “Know ye not,” &c: The very appointed sign, seal, and pledge of our interest in this righteousness of grace—baptism—confirms this truth: for what else doth this Sacrament, of which we are partakers, outwardly teach and inwardly work but *death* unto sin?

Verse 4. “Buried with him;” and not only are we *dead* to sin through Christ, but we have a communion with him in his burial, which represents a further destruction of sin, by putting it (as it were) out of our sight—baptism being the death-blow, burial the continual mortification and keeping under of that mortally-wounded, but still struggling, enemy.

POETRY.

 Luke xxii. 41, 42.

He knelt—the Saviour knelt, and pray'd,
 When but his Father's eye
 Look'd through the garden's lonely shade
 On that dread agony.
 The Lord of all, above, beneath,
 Was bow'd with sorrow unto death !

The sun set in a fearful hour,
 The stars might well grow dim,
 When this mortality had power
 So to o'er shadow *him* !
 That he, who gave man's breath, might know
 The very depths of human woe.

He prov'd them all ! the doubt, the strife,
 The faint perplexing dread ;
 The mists that hang o'er parting life,
 All gather'd round his head.
 And the deliv'rer knelt to pray—
 Yet passed it not—that cup away !

It pass'd not—though the stormy wave
 Had sunk beneath his tread ;
 It pass'd not—though to him the grave
 Had yielded up its dead.
 But there was sent him from on high,
 Surpassing strength—for man to die.

And was the sinless thus beset
 With anguish and dismay !—
 How may we meet our conflict yet—
 In the dark narrow way ?—
 Through him, through him, that path who trode,
 Save—or we perish—Lamb of God !

 REV. H. A. SIMCOX, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. V.]

MAY, 1835.

[VOL. IV.

HAPPY EFFECTS OF RELIGION IN THE COTTAGER EXEMPLIFIED.

‘ Our house, a dreary province once
Of Satan’s dark domain,
Feels a new empire form’d within,
And owns a heavenly reign.’—*Newton*.

WHEN residing in one of our Universities I was in the habit of visiting a lowly cottage in its neighbourhood. It stood on the borders of a desolate heath, and in the midst of a barren and dirty country. And often, as I have approached it, I have thought of the striking contrast to the cheerless appearance of all that surrounded which it presented. It appeared to me as the sunny spot, (which travellers speak of) illuminating the sandy desert. For nature may dress herself green and gay, and charm with her verdure and fruitfulness, but this cottage was a spectacle with which heaven itself might be well pleased ; and over which Angels, who are sent to minister to the heirs of salvation, might delight to hover, for “ God was in the midst of her ”—He was feared, loved, and worshipped

‘Now bless your honor, your honor is born and bred a gentleman every inch of you!’

Mr. M. sighed. ‘I hope I am a Christian,’ he said.

‘Yes! yes! we don’t see the like of you, Sir, every day in the week; there are few such gentlemen going—to my mind.’

Mr. M. ‘And what my good people would it profit me to be a Gentleman? Alas! I might still be an enemy of God, and the slave of Satan.’

‘God forbid, Sir! the wicked like, enough are so, as your honor says.’

Mr. M. ‘We are all wicked, both you and I; and if Christ answer not for us to God the Father, we must perish.’

Mary. ‘The Lord is merciful!’

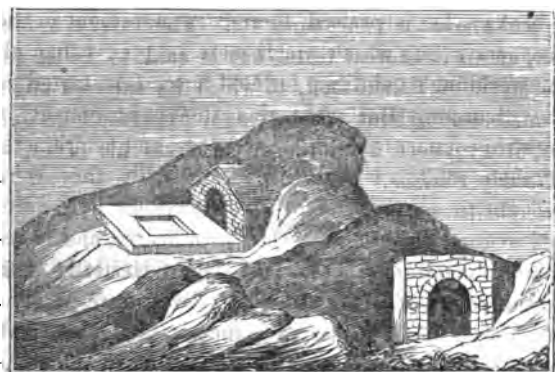
Mr. M. ‘Yes, indeed, in sending Christ to us as “the way” to that mercy of which you speak. And now what do *you*, my friends, know of Christ “the way, the truth, and the life?”’

In vain did Mr. M. wait for an answer to this enquiry: all was silence; the woman looked at her husband, and he at his wife, and both sat before him confounded, as in the presence of their Judge! For at this time, as they are *now* so ready to acknowledge, they knew not Christ, and still less had they been led *to enquire into the cause of his coming to visit us*. It had never occurred to them to consider what interest they could possibly have in that wonderful event—“God manifest in the flesh.” All they cared or desired to know of God was—that God is merciful. And this, as they at *that* time thought, would make all right in the end. And had they been suffered to continue to live under this fatal error, (as they *now*

gratefully acknowledge,) *they must have perished.* But now that the necessity of a knowledge of Christ was pressed upon their conscience—now that they were assured that they could never come at that mercy, which they so vainly trusted in, but *by Christ the way*, “the door” to the Father—now that they felt that they were altogether ignorant of the way, and had never passed through *this* “door” to the Mercy-seat of an offended God—their hope, in which they trusted, broke like a bubble before their eyes: the feelings which we have under some great disappointment were visible on their countenances. We are not perhaps far from the truth in fixing on this day as the most important one in their lives; as the birth-day of a new existence to their souls, in which God “was found of them who sought him not.”

Mr. M. having read them a portion of Scripture, *their vain confidence in the mercy of God passed away like a mist before their eyes*, and like our great Ancestor Adam they saw themselves naked, and exposed to the wrath of a justly offended God. These interesting visits were continued, and Mr M. had the pleasing satisfaction of seeing them brought out of nature's darkness *to flee to Christ*; and brought at last to live upon him as their life, their hope, and on the fulness of his grace as their all in all. The writer of this memoir has often visited them and partaken of their homely meal. Instead of uncleanness, and discomfort, and that deplorable forgetfulness of him whose bounty supplies the daily meal, the food was sweet, though homely, and sweeter far than the tables of the rich, unsanctified by even the outward acknowledgment of the great giver. For where, when bread

is broken, he is praised, there is an ingredient in the poor man's cup which yields more sweetness than all the worldling's dainties; for God himself is tasted in the creature. But what was this improvement in outward comfort to the life, and peace, and healthiness, of their souls. I can testify how truly they were brought to see and feel their corruption by nature, and to know the plague of their own hearts, and hence to make mention only of Christ's righteousness. And by the power of grace their daily lives were brought into subjection to Christ, and they walked now in all meekness and lowliness. I well remember, on one occasion, the wife telling me, in the presence of her husband,—‘ Ah Sir! he had once a nasty fretful temper, and troubled my spirits sadly, but that is all changed now, praised be God.’ To this he readily assented; and I can bear witness to the remarkable gentleness of character which I observed in him on all occasions, and how truly desirous he was to have what appeared to him a difficult part of Scripture explained; for he was one who searched deep into the Scripture, *as a man in quest of hid treasure*. And these he knew them to be by happy experience to his soul. The last time I partook of their breakfast, was on a Sabbath morning, and the once neglected children, neat and interesting in their appearance, joined in a hymn. I returned to college musing on the wonderful goodness of God, *in effectually calling sinners by his grace*—and how blessed is the man who trusteth in him—until Trinity church bells, now striking up, invited me to go up where God is worshipped in the beauty of holiness, and the gospel message was, as usual, sweetly proclaimed.



THE POOL OF SILOAM.

THE above is the present appearance of this celebrated pool of water, the name of which implies something sent, or one who sends. It is not above a hundred paces from the spot where it is thought that Isaiah was sawn asunder by his savage countrymen. Since the Christian era a Church has been erected on it, but of that no vestige now remains. The other fountain just below Siloam is called the fountain of the Holy Virgin, but it seems anciently to have been supplied from the same spring. Epiphanius suggests that God gave this fountain at the intercession of the Prophet Isaiah, but there are strong reasons (See Josh. xv. 7, 8, xviii. 16, 2 Sam. xvii. 17, and 1 Kings i. 9,) to conclude that it is there mentioned as the *En-Rogel*, or the fuller's fountain. Josephus says, that the waters of Siloam increased during the sieges of Jerusalem by Nebuchadnezzar and Titus, and that in the last instance, it abundantly supplied the Roman army, and also yielded enough to water the gardens

in and about their encampments. The water is brackish, of an indifferent taste, but is said to assist the digestion of animal food, to which its saltiness might contribute. About a century ago, Maundrell informs us, it was used by a tanner to dress his hides.'—*Weekly Visitor*.

THE EPISCOPAL FORM OF CHURCH GOVERNMENT. BY THE REV. J. MEDLEY. M. A.

Parker, West Strand.


IN calling the attention of our readers to the above little work, we do it with a deep impression of the serious practical importance of the subject there considered. The necessity of a right understanding of the grounds of Episcopacy is becoming every day more urgent; and with Mr. Medley (p. 10) we have no hesitation in saying, that 'every professed Churchman owes it to the Church in which he has been brought up; to the community in which he lives, to the persons from whom he differs, to himself, and, above all, to the great HEAD OF THE CHURCH, to investigate the grounds on which he is a Churchman.'

A great laxity of opinion on this subject has arisen, as Mr. M. justly remarks, by occasion of the professed number and piety of those who have differed from us on this point, from which it has been objected that it argues a want of charity in us to accuse so many pious and well-meaning men of dangerous error. Now on this we would remark, that if the Episcopal be (as we are sure the unprejudiced reader of the above volume will be convinced that it is) the true and Scriptural form of Church Government, and consequently dis-

obedience to it a grievous sin, (Matth. xviii. 17, Luke x. 16, 1 Thess. v. 12, 13, Heb. xiii. 17,) then the number and personal piety of those who divide from it cannot alter the *nature of the case*; their divisions cannot make that to be no sin which in itself is proved to be a sin. We find that in proportion to the prevalence of any particular crime does our abhorrence of that crime diminish, and therefore there is the more call for prayerful watchfulness lest we be led to "follow the multitude to do evil." (Exod. xxiii. 2.) In the days of Noah the *multitude* of sinners did not lessen their sin; it did not prove that they were right, or save the old world from destruction. So now the prevalence of schism from our Apostolical Church has induced a 'liberality' of sentiment on this point; although for the first 1500 years after Christ, in whatever kingdom Christianity was planted, the Church Government was Episcopal, and division from it accounted a deadly sin, because a voluntary separation from the means of grace which the Incarnate Word had visibly instituted, and which he had promised to bless unto the end for the enjoyment of union with God. Nay more, it was the generally received persuasion of the ancient Christian world that *Ecclesia est in Episcopo*, i. e. the outward being of a Church consisted in the having of a bishop. Though it is the fashion of this age to affect to doubt facts of this nature, however well attested, and to set up present custom as the standard of infallibility. As to the charge, therefore, of want of charity in accusing such multitudes as involved in serious error, it would indeed argue want of charity if our hard thoughts could in any degree affect the hardness of their condition. Where-

as, in fact, (as Mr. M. justly observes, p. 12,) ‘the want of charity is on the side of inconsideration;’ ‘we cannot be really charitable to others, unless we are true to them and to ourselves.’ Besides which, the multitude of those who dissent from us may indeed seem great when we confine our thoughts to the narrow extent of our own dominions, yet they are really inconsiderable in comparison of the whole Church, we do not say only of former ages, but even of this also wherein we live. And this multitude itself are so disunited among themselves, that no particular party will make a multitude in comparison of the whole.

And with regard to the *good-meaning* and *sincerity* of those who divide from our Church it may be answered that the Jews were guilty of a great sin in the crucifixion of the Lord of life, though they did it *ignorantly*; and St. Paul calls himself the chief of sinners for having persecuted the Christians, though he was conscious of having done it out of a principle of *zeal*: for it is one thing to act *zealously*, it is another thing to act *well*. (Gal. iv. 17.) As to the common objection of the *good* which persons out of our Church have done, (though this again cannot alter the nature of the case,) yet let us look to the other side of the picture. How much *evil* have they done by their divisions? This is seldom thought of: and again how much *more* good *might* they have done if they had lived in the Church, and contributed their endeavours to strengthen the things which remain. We are warned of Satan’s assuming the garb of an angel of light (2 Cor. xi. 14,) so as to deceive if it were possible the very elect. (Matth. xxiv. 24.) And we need to bear in mind the advice of the Apostolic Ignatius to



Polycarp, (Epist. 43,) 'Let not those that appear trustworthy, (or faithful,) but teach other doctrines, stagger you. Stand firm as does an anvil when beaten upon.'

One more objection there is, that the union enjoined in Scripture is only an union of spirit and faith. But, we answer, the union for which our blessed Saviour prayed was such as the world might see, and seeing might believe that the Father had sent him. (John xvii. 21.) It has been further urged that if it had been intended that the Episcopal form of Church Government should generally prevail, it would have been so clearly revealed as to leave no room for doubt or dispute. The fallacy of this argument Mr. M. has well shewn (p. 14,) from the *nature* of religious evidence. 'What, for example, can be more plainly revealed than the divinity of our Lord Jesus Christ? And yet how many volumes have been written to gainsay this blessed truth?' Surely if the Scripture bids us tell our private grievances to the Church, (Matth. xviii. 17,) it must teach us also how that Church is to be discovered.

In the remarks above made we are of course supposing the terms of communion with the Church to be unainful, which as respects our Church is on all hands allowed. And let it be remembered that if there be such a sin as *schism* possible to be committed, one or the other must be guilty of it. Either the Church is guilty of it for claiming to exercise an authority over the recusants if she have no just title to such authority; or they must be guilty of it for refusing their obedience if she have. And we may, by the way, remark that if *either side* prove guilty, those persons take the

infallible way to make themselves accessory to the guilt, who communicate with *both*.

The objections usually urged against the discussion of this subject having been thus shewn to be fallacious, the reader will, we trust, be led to give the subject that candid consideration which it demands. The generality of men are so partial in disputes where interest is concerned, that they are much more inclinable to resent the severity of a conclusion that charges them with dangerous error, than to think how much indeed it is their interest rather to examine, with accuracy and candour, the grounds on which they stand than obstinately to persist in the maintenance of what they have once undertaken to defend. Thus our unhappy lot in this most unkind world it too frequently is to be then accounted their greatest enemies when we are most anxious to tell men the truth. (Gal. iv. 16.)

Now with regard to the subject itself. In the first age of Christianity, as Mr. M. has shewn, we clearly recognise three distinct orders: our Saviour, the twelve, and the seventy: and here Mr. M. might perhaps, with somewhat greater clearness, have traced in the following way the authority derived to our clergy up to the fountain head of all power—the will of the Father. We read, (Heb. v. 4, 5,) “No man taketh this honour to himself, but he that is called of God, as was Aaron. So Christ glorified not himself to be made an high priest; but he that said unto him, “Thou art my Son, to-day have I begotten thee.” Accordingly, (John xx. 21,) we find our Saviour giving this commission, and authority, to his Apostles, “As my Father hath sent me,” (on which account he is himself called an Apostle, Heb. ili. 1,) “even so send

I you." When therefore St. Paul committed to Timothy, and Titus the episcopal power, (as Mr. M. has shewn, p. 35, 199,) he could say, 'As the Lord Jesus hath sent me, even so send I you.' Timothy and Titus could each say to those whom they similarly ordained, 'As St. Paul hath sent me, even so send I you,' and so on in continued succession. We thus trace the authority which those ordained by Timothy and Titus possessed up to God himself as the fountain head. And this authority we find from history, and our own actual experience, has been derived through a succession of men down to the present time. And therefore, with this authority, do the apostolically ordained clergy of our church come as ambassadors for Christ, as though God did beseech us by them, (2 Cor. v. 20,) and to them does the declaration of the great head of the Church apply, "He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke x. 16.) If therefore any now claim for themselves a spiritual authority derived immediately from God, independently of man, let them prove it by their miracles. God never yet has sent an extraordinary messenger without furnishing him with extraordinary proofs of his mission. The authority of our episcopally ordained clergy, be it remembered, is derived from God, *manifest in the flesh*.

On the other hand, if any assume to themselves a commission coming from beneath, let them consider well whether man's will is sufficient authority for so solemn and responsible an office; and whether St. Paul did not allude to this very thing when he warns Timothy that the time shall come when men shall

walk after *their own* lust, or desires, (which the word equally signifies,) and not after God's appointment, heap to *themselves* teachers, not content with, or giving heed to, those whom God has himself provided. (2 Tim. iv. 3.) We would on this point earnestly recommend, to our readers, three sermons on the Christian ministry, by the Rev. Mr. M^c Caul; they are at once clear and convincing.

And for the testimonies of the early fathers, and for the importance of their testimonies, we refer to Mr. M. to whose quotations we would add the apt observation of Clemens Romanus. Ep. Cor. Sec. 40, 41, 44.

Under the old dispensation if any stranger meddled with the priest's office, he was, by God's command, to be put to death; and the prophet not sent by God, was to be stoned. We see the fearful result of Korah's presumption, Numb. xvi. referred to by St. Jude 11. Similarly of Saul, 1 Sam. xiii. 8—14. Of Uzzah, 2 Sam. vi. 6, 7. And let us remember that God changes not: what displeased him at one time, when the reason is the same, displeases him at another: neither have time and custom a dispensing power over unchangeable principles.

We refer the reader to Mr. M's volume for an account of the power exercised by Timothy and Titus, the exact pattern of that of our bishops; and for the ordination of the primitive deacons, with which our present mode is essentially the same. With regard to the offending term *priest*, whether it be derived from the old French *prestre*, as Mr. Medley, or rather from the old Saxon *pregyter*, as others assert, (each of them being derivatives of *presbyter*,) certain

it is it may even now be adopted in a mystically *sacri-facial* sense. For although every Christian is a priest, as presenting his own body a living sacrifice; (Rom. xii. 1,) yet *he* is especially (*κατ' ἐξοχην*) a priest to whom is committed the offering up of others; on which account St. Paul speaks of his own ministration as a priesthood, (*κρηρῶντα το εὐαγγέλιον*,) (Rom. xv. 16.) Mr. M. has also made a very useful, but generally neglected, distinction between what is essential and what is only accidental to the office of bishop, and to the constitution of the church itself: both this and his observations upon the *lasting* claim they possess upon our reverence and affection, deserve serious attention.

After all, however, the root of the opposition manifested to Church Government is to be found, as Mr. M. justly observes, and the inspired St. Paul more strongly asserts, (Rom. xvi. 17, 18,) in the human heart, which cannot submit to controul, and which, under the cloke of religion, is in reality pleading for natural liberty. For 'the right of private judgment is no more inconsistent with obedience to *spiritual* rulers, than rational liberty is incompatible with obedience to *civil* rulers.'

But our limits will not admit of any lengthened discussion of the subject; and therefore, in conclusion, we again would most earnestly, and affectionately, call the serious attention of our readers to the subject itself, and to Mr. M's very useful little volume; which, for simplicity of diction and reasoning, will be found adapted to the most humble capacity. Urge indeed we ever must the privilege, as well as necessity, of fervent prayer that the Father would vouchsafe,

for his beloved Son's sake, the gracious teaching of his holy Spirit, without which neither on this nor on any other point of religion can the mind of man be truly influenced or enlightened. Σ.

SOUL-CONFERENCE.

The Rules of Direction for the Soul Mourning over a Relapse into Sin.

Raise thy faith; and this by a frequent meditation upon the promises of grace and life. By which meditation the soul shall the better suck out the sweetness, and digest the nourishment of God's mercy and truth. And because pattern prevails above precept, take this instance for thy imitation. Suppose thou fixest thine eye and thoughts upon that blessed truth and comfortable text of St. Paul's, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of which I am chief." Upon this let thy soul dwell awhile by serious meditation; and in these, or the like expositulating thoughts, let thy faith gather strength and renew its vigour. How! "Jesus Christ came into the world to save sinners!" What, was this the very end and purpose of Christ's coming in the flesh, and suffering on the Cross, that he might bring men, sinful men, to salvation? O divine cordial to an afflicted soul! O sweet comfort to a penitent sinner! I am convinced the words are gracious, but how shall I be assured the saying is true? Why, it is the word of God, and shall I then distrust its truth? Vain heart, be not so deceitful; it is a faithful saying, this is a

saying as firm as God is holy, as true as truth itself. But what right have I, I so vile a wretch, to so divine a truth? Why, my right lies in God's mercy, which here extends to all—that Jesus Christ came into the world to save sinners; it is a saying worthy of all men to be received, of all men, sure then in that all I am included; my particular is involved in this general, for who shall limit the Holy One of Israel? Ay, but will God have respect to so heinous a sinner? Have not my grievous sins made me unworthy of so gracious mercy? Yes, *unworthy*, but not *uncapable*. It is the glory of God's mercy to forgive sins; the greater then my sins, the greater his glory in their forgiveness. Though then I be the chief of sinners, I will rely upon my God in my Jesus for his chief of mercies, and so resolve to apply the truth and comfort of this evangelical doctrine delivered by the Apostle—that this is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of which I am chief.

Thus in thy greatest dejections, endeavour to raise thy faith by meditation on the promises; to the greatness of thy sins opposing the riches of God's mercy; to the horror of thy guilt, the fulness of Christ's merits, both unmeasurably infinite and gracious. And as the skill of a Physician is the more eminent in curing a dangerous sickness, so is the goodness of God's mercy more glorious in pardoning, and the power of his grace more evident in healing heinous sins. God's invincible goodness is not by sin conquered, nor his boundless mercy by guilt limited; and therefore may he alone despair of pardon who can be more wicked than God is gracious. And as for the

merit of Christ it is a superabounding merit. Though the purity of all the heavenly host is not able to wipe off the stain, nor their death sufficient to expiate the guilt of the least transgression, yet is the least drop of the blood of the Son of God an expiatory sacrifice sufficient for the whole world. How much more then shall these his streams of blood be sufficient in their fulness of merit for the most heinous sins of a relapsed saint. There may be then some disease of body which is past the Physician's skill to cure, but no wound, no distemper of soul can pose or puzzle the mercy of God, or merits of Christ to heal. We cannot then dishonour Christ more than to distrust his grace and love, to undervalue his merits and blood, especially he having given so great a testimony of his love by his death, and made so firm a conveyance of the merits of his death in his promises—yea and vouchsafed so sure a seal of those promises, and of that merit, in his Sacraments. Be it so then, (O thou dejected and afflicted soul!) be it so, that thy troubled conscience does rage as the sea with incessant accusations; be it so, that sin and hell besiege thee round with the bitter terrors of everlasting death, and that now the waves and surges of temptations swell and overflow thee, yet shalt thou not faint, nor sink, nor perish, whilst the Son of God supports thee, through faith in his merits; a faith fixed upon the promises of grace and life, in which promises thou mayest behold thy sins, thy heinous sins, thy mountain-sins, swallowed up in the sea of his blood: yea thou mayest behold thy guilt, thy horrid guilt, long since cancelled on Golgotha, and expiated by the death of thy Redeemer.

2. *Renew thy Repentance*; and this in a deep contrition of heart, and sincere humiliation of soul. There being no flying *from God*, but by flying *to him*; no flying from his wrath, but by flying to his mercy, for which we have the comfort and encouragement of a gracious advocate, of a perfect mediator, Christ Jesus, blessed for ever. This contrition, and humiliation, is that God calls for from revolting Judah, and which he requires of all backsliding children, even that they turn unto him with all their heart, with fasting, weeping, and mourning. Sighs and tears, they are the penitent's best oratory, for so saith David, "The Lord hath heard the voice of my weeping." Know then, (O thou afflicted soul!) though thy relapses into sin may hide God's countenance, yet upon repentance renewed they shall not banish thee from his presence; though they beget a strangeness for a time, yet shall they not beget a parting for ever: and so, however, Satan aggravating by sin may cloud the joy, yet shall he not take away the God of thy salvation. Now to further the raising thy faith, and renewing thy repentance, look upon the practice and pattern of God's saints—the grace and mercy which God hath vouchsafed to them in Christ not being only for their own salvation, but also for others instruction. "For this cause," saith the Apostle, "I obtained mercy that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him, to life everlasting." For a pattern, *προς υποτυπωσιν*, as a complete image in whom men might view as most lively drawn forth the exceeding abundant grace of Christ in receiving to mercy so cruel a persecutor of his church, and so horrid a

blasphemer of his truth, that so humble penitents, being more invited with the riches of Christ's mercy and merits than discouraged with the heinousness of their own pollution and guilt, might believe on Christ the Saviour of the world unto everlasting life.

Indeed we soonest convince by arguments drawn from our own experience. Thus we make it an ordinary method of persuasion to one in sickness, saying—'Make use of such a Physician, for when I was taken with the like desperate disease he administered to me safe physic, and by God's blessing hath wrought upon me an unexpected cure.'

Thus St. Paul converted, David repenting, Peter restored, and others of God's holy, and now blessed, ones—they seem to comfort and raise the dejected sinner, and relapsed saint, with arguments drawn from their own experience. Why, (vain man,) dost thou delay to seek ease for thy wounds, healing for thy sickness? Take a Physician upon our recommendation, of whose grace and goodness, of whose ability and skill, we ourselves have had so long, and so large, an experience: and let not the distemper of thy disease make thee despair of cure; our filthiness hath been as great as thine, yet the blood of Christ hath cleansed us; our wounds as deep as thine, yet his balm hath cured us; our souls as fainting as thine, yet his grace hath revived us: do thou then exercise faith and repentance according to our example, and thou shalt partake of grace and salvation according to our experience.

3. Observe the most sovereign and sacred restorative left us by Christ—a worthy partaking of the blessed Eucharist. What can be a more divine cor-

dial to the fainting soul, what more sovereign remedy to a wounded conscience than the covenant of grace firmly sealed, the merits of Christ's death really exhibited, and the earnest of the heavenly inheritance visibly conveyed? The whole sum of that dreadful mystery, (as the ancients call it,) the blessed Eucharist, it is this, the communion of the body and blood of Christ, in which communion our Lord Jesus Christ pours forth himself in the abundance of his mercy, and riches of his merits: he communicates himself, as the treasury of all goodness, the fulness of all graces, the fountain of all blessedness: wherefore, then, (O thou afflicted soul!) having raised thy faith, and renewed thy repentance, attend the sacred solemnity of the blessed Eucharist; thereby to have thy pardon sealed, thy weakness strengthened, thy corruptions subdued, thy peace of conscience restored, thy joy of the Spirit enlarged, and thine assurance of God's love confirmed.

—◆—
VERSE SYSTEM.

Chap. v. verse 22. (May 2.) "Being made free from sin;" set at liberty from its reigning power and dominion, no longer the willing servants of sin; as verses 14, 18.

Chap. vii. The Apostle, having spoken at large in the last chapter of the believer's freedom from the dominion of sin, and having given as a reason of that freedom their not being *under the law*, shews us here how we are delivered from being under the law, the effects of that deliverance, the necessity of it, not from any defect in the law but from our own sinfulness.

Verse 2. "For the woman that hath an husband,"

&c; The Apostle shews from the general well-known principle that the dominion which any law has over man can only be as long as he lives, as well as from the particular law which binds the wife to faithfulness, obedience, and dependance on her husband while he lives, but releases her from that obligation when he dies, the nature of the believer's deliverance from being "*under the law*."

Verse 4. "Ye also are become dead to the law," &c.; as death alone could release the wife from the law of the husband, so by being dead to the law as that which had the right of a husband over us, can we only be delivered from its demands. Now as the wife was bound to the husband both in a way of dependance upon him for protection and support, and also in obedience to him as her Lord and Master, so are we bound to the law for obedience to its demands, and looking for protection and life from it on condition of that obedience. Being dead to the law means our being released from it as our husband—no longer looking, on the one hand, for protection—life and salvation—from it; and, on the other, no longer liable to its demands of perfect obedience, or exposed to the punishment due to the non-fulfilment of those demands. Our divorce from the law then being procured "by the body of Christ,"—the offering up of his body on the Cross,—we are "married to another,"—united by faith to Christ, that by virtue of that union we may "bring forth fruit; even all the lovely fruits of salvation, 'in true holiness and righteousness,' "unto God," to the praise and glory of his name.

Verse 7. "Is the law sin?" The Apostle here puts this question to answer an objection which might be

raised from an expression in the 5th verse,—“the motions of sins which were by the law,”—as if what he had said implied that the law favoured, or was the cause of, sin, which thought he rejects with the usual mark of abhorrence—“God forbid.”

The Apostle had been shewing in the 5th verse that it was an impossibility that the law could cause us to bring forth “fruit unto God,” because it could not mortify or destroy sin in us—hence the necessity of our divorce from it. For, though those corrupt affections and lusts, which are in us by nature, are put in motion, stirred up, excited, by the precepts, threatening, and prohibition of the law, the law is not the *cause* of them but only the occasion of bringing forth what is naturally there, even as the heat of the glorious sun is the occasion of bringing forth the ill smell of a dunghill which else would not be perceived; or as the same Gospel, which is a joyful sound to the believing soul, and producing from it the fruits of holiness and righteousness, becomes “a savour of life unto life;” only stirs up the evil passions and enmity of the carnal mind, and becomes to it “a savour of death unto death.” Yet the law is good, the sun good, and the gospel good; and the motions of sin, the ill smell of the dunghill, and natural hatred to the doctrines of the gospel, must be traced to the natural corruption within as their true cause.

Verse 14. (May 17.) “Sold under sin;” not selling myself to it as Ahab, 1 Kings xxi. 20, but over-powered by the tyranny of corruption, which prevents the believer from doing as he would, dealing with him as a cruel master with a slave.



EPITAPHS.

On Epitaphs my friend has bid me write;
 In Epitaphs my soul has no delight:
 Take Epitaphs *thyself*, and may'st thou speed!
 In thy success I shall rejoice indeed:

And why?—Because I wish the *Light* success:
 And may Jehovah condescend to bless
 And prosper the attempt, when made by thee,
 That his great name may thereby honoured be.

But if, when I this earthly scene forsake,
 My friends remaining should a fancy take
 A tablet to my memory to raise;
 Then let the words inscribed resemble these:—

THE EPITAPH.

Here lie the mortal relics of J. D.
 A man who humbly sought by faith to be
 Clothed with the robe of righteousness divine,
 And in his Lord's similitude to shine.
 His chief desire was in *Him* to be found,
 Whose love to fallen man did so abound,
 That he, for our redemption, sin was made,
 And, by his precious death, our ransom paid.
 He trusted that his dust (which slumbers here)
 Should, at the Saviour's call, once more appear
 Informed with life, and fitted to endure,
 In union with the soul for evermore.
 He also hoped, in that tremendous day,
 When this terrestrial globe shall pass away,
 Through grace alone to be with them that sing
 Immortal praise to Christ their heavenly King.

REV. H. A. SIMON, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VI.]

JUNE, 1835.

[VOL. IV.

HISTORY OF THE ENGLISH CHURCH.

No. XIV.

HENRY THE VIII. THE REFORMATION.

THE reign of Henry the VIII., which begun A. D. 1509, brought about one of the most singular and important changes which have ever taken place in the history of religion. This Monarch, when he ascended the throne, was by no means favourably disposed to the doctrines of the Reformation. He inherited much of that spirit of intolerance which was characteristic of the age in which he lived, and from which even the best men of his day were not exempt. At this period the great German Reformer, LUTHER, stood forward as the enemy of that Anti-Christian authority which the Popes of Rome had usurped over men's consciences. Following in the footsteps of Wicklif, he resolutely shook off the yoke which ages of superstition had laid upon the shoulders of Christ's followers, and stirred up the nations of Europe to regain that liberty with which Christ has made his people free. England's Monarch did not at first sympathise with the

feelings which animated the breast of the Protestants. He appeared as the determined antagonist of Luther and his followers ; and wrote a book to vindicate the claims of the Pope, which procured for him the title of ' Defender of the Faith.' But that Divine Providence which watches over the hearts of kings, and turns them as rivers of water, so ordered events that in a few years this powerful friend of the Romish interest became its fiercest and strongest enemy. Our limits here do not permit us to relate in detail the several workings of that political machinery which effected this remarkable change of opinions. It must suffice therefore to observe that the hypocrisy and intrigues of the Pope in that point which the King had made a matter of conscience, *i. e.* his divorce from Catherine, Princess of Arragon, at length opened his eyes to the real character and pretensions of the Papal claims. To what extent Henry's desire to free himself from what he thought an incestuous union, in having married his brother's widow, was governed by scriptural and honest motives, it is not easy to determine. Certain, however, it is that he did not act with any undue haste, nor without deliberation and council. Six years were suffered to elapse in fruitless negotiations with the Pope, and in consulting the universities at home and abroad, who all decided upon the propriety of the separation he desired. At the end of this period the King resolved to take the law into his own hands, and thus virtually to set the proud spiritual potentate of Rome at defiance, by again marrying without that consent, or dispensation from his court, which had been so long asked for in vain.

The Queen who was now destined to engage the

affections of the Monarch was Anne Bullen, herself already a Protestant, and at length the mother of that queen Elizabeth, who became afterwards the bulwark of the Reformed Church, and the noblest and most illustrious of the female Sovereigns of England.

One step was undoubtedly gained for the cause of the Reformation by this event. The Pope was no longer acknowledged as the head of the Church in this country. The key stone of the arch which supported his authority was taken away, and henceforth was revived that old precedent of the civil ruler of the State being acknowledged as supreme in all matters relating to Church government, as in the case of Moses, Joshua, David, Solomon and Josiah.

But though the main principle which supported Popery in England was thus irrecoverably overthrown, there was one event but for which the foundations of the Reformation would have been but very insecurely laid. This event was the introducing the whole sacred volume of the Scriptures into our Churches; and this too, ~~be~~ it observed, not in the Latin language as before, but in the English tongue. By the influence of Cromwell, the King's Prime Minister, and of Cranmer, Archbishop of Canterbury, a translation of the Bible*

* This translation was first published, A. D. 1535, by Coverdale; and, with some corrections, was the same as the great Bible set up by authority in the Churches in 1539. The version of the Psalms, retained still in our Common Prayer books, will give the reader an idea of the nature of the translation. The New Testament, and some of the books of the Old, had been translated before by Tindal. Tindal's New Testament was first published in Holland in 1526. Copies and editions of this book were multiplied and introduced into England, to the annoyance of the papists who did all in their power to vilify it as a corrupt translation. See an anecdote illustrating this in 'Light from the

was ordered to be set up in every parish Church of the kingdom, and this under the penalty of forty shillings, during every month for which they remained without one. An historian relates, that this measure was highly popular, and great numbers availed themselves of this privilege of reading or hearing the word of God. 'Such as had good voices,' he tells us, 'used to be reading it aloud a great part of the day. Many sent their children to school, and when they had learnt to read, they carried them to Church to read their Bibles; some began likewise to argue from them, particularly against taking away the cup in the communion, and the worship in an unknown tongue.'

Another most important change was effected in this reign, by the suppression of the monasteries and convents. These institutions, which had for their object the maintenance of a considerable number of monks and friars, were the strong-holds of superstition, and had become in many instances nurseries of vice rather than of virtue. The abominable frauds of the Romish Church hastened its downfall more than they had promoted its rise. A vial was shewn at Hales, in Gloucestershire, as containing a portion of Christ's blood, which suffered itself to be seen by no person in a state of mortal sin, but became visible when the penitent by his sufferings had obtained forgiveness. It was now discovered, that this was performed by

West,' No. 2, Vol. 3. It was, however, extensively read and circulated though prohibited by Act of Parliament in 1546. On the passing this act, the following remark was made by a poor shepherd in a spare leaf of another volume—'When I kepe Mr. Latymer's shype, I boat thys boke, when the Testament was abrogated that shepeherdys might not rede hit, I prey God amende that byndness.'—*Lewis' History of Translation.*

keeping blood, which was renewed every week, in a vial one side of which was thick and opaque, the other transparent, and turning it by a secret hand, as the case required. A trick of the same kind more skillfully executed is still yearly performed at Naples. There was also a crucifix at Bexley, called the Rood of Grace, which was a favourite object of pilgrimage, because the image moved its head, hands, and feet, rolled its eyes, and made many other gestures, which were represented as miraculous, and believed to be so. The mechanism whereby all this was done was now exposed to the public, and the Bishop of Rochester, after preaching a sermon upon the occasion, broke the image to pieces in sight of the people.

The motives of Henry in thus proceeding were doubtless of a selfish kind; for he was well aware that the chief barrier to his supremacy, as opposed to the Pope, lay in the monastic Clergy. Neither is it too much to suppose that their wealth and revenues were regarded by the Monarch with a covetous eye. It must, indeed, be confessed that much of the property which was thus surrendered to the king, was lavishly squandered away,* either upon his courtiers, or upon his own prodigality, or ambitious projects. A large portion of that which was God's property, inasmuch as it was originally devoted to the service of religion, became thus the property of individuals who had no just title to the inheritance of the Priest or

* The yearly revenues, of which the king became possessed by the dissolution of the monasteries exceeded £130,000 of which about a third part only were devoted to religious purposes. The gold from Becket's shrine in Canterbury Cathedral alone filled two chests, which were a load for eight strong men.—*Southey's Book of the Church*. c. 12.

Levite, on the ground of their performing religious services. Hence the origin of what are called lay tithes, by which the Church became impoverished with respect to a vast number of her livings; an evil which exists even at the present day, and manifests by its injurious effects upon so many parishes where there is no adequate maintenance for a resident Minister, that sacrilege, or Church robbery, is a crime as pernicious to man as it is hateful to God.

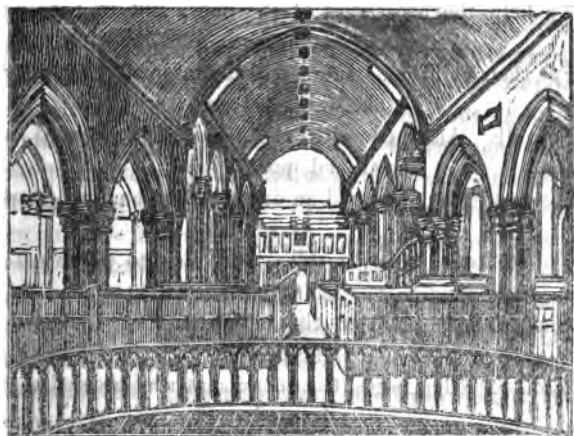
It must be mentioned, however, that a remnant of the spoils of the religious houses were employed by the King in the founding of new bishopricks. Of these Oxford, Bristol, Peterborough, Gloster, and Chester were created and endowed at this period. This was by the advice of Cranmer, who was anxious that, dioceses being reduced into a smaller compass, every Bishop might be able to fulfil the duties of his office. It was also another part of this plan of Reformation to have annexed a college of students in divinity to every Cathedral; and to have converted some of the convents into seats of literature and places for religious retirement, where the members should be bound by no vow, and burdened with no superstition. Without being willing to carry this part of the Archbishop's plan into execution, which might have proved a real blessing to the country, the King did not hesitate to bestow a portion of the Abbey lands in the foundation of Grammar Schools and hospitals, and in the building and endowment of Trinity College, in the University of Cambridge. The Prior and his monks were also compelled to give place to the Dean and prebendaries in the Cathedral Churches, and the former allowed a yearly sum of

money, as a pension for the service from which they were discharged.

We must not suppose, however, that though thus at war with many of the essential institutions of Popery Henry was become a Protestant. The creed of the latter was much too pure for a Monarch who scrupled at no indulgence into which his passions hurried him, and at no cruelty which might be instrumental to his favourite vices. It may be said of him that his love was almost as dangerous as his hatred; and his name is sullied with the cruel treatment of two of his wives, Anne Bullen and Catherine Howard, whom he brought to the scaffold, the first on a groundless, the second on a doubtful charge of adultery. Thus bitter in his conduct towards all who incurred his displeasure, it is not to be wondered at that his religious bigotry kept pace with the spirit that prevailed in his age against all who were supposed to hold heretical doctrines. Though the Bible and the three creeds were now made the standard of faith, and some of the grosser features of Romanism, such as the worshipping of images, were softened down; one of its chief tenets, the bodily presence of Christ in the Sacrament of the Lord's Supper, was still retained. For opposition to this doctrine many were cruelly put to death; and among the rest, Lambert and Barnes, and a lady named Anne Askew. So little, however, did the scale of mercy incline to either side, that Henry, as if to shew his impartiality, while he executed those as heretics who went beyond the limits which he had laid down, also punished as traitors those Romanists who refused to acknowledge his supremacy. Papists and Protestants were drawn upon the same hurdle to

Smithfield, the former to perish by the hands of the hangman, the latter amidst the flames. In the height of this storm of bigotry and tyranny, the great as well as the mean were compelled to submit to the same sanguinary fate. Sir Thomas Moore and Bishop Fisher fell victims to a resentment on the part of the King, which was the result of their not admitting his title to be the head of the Church; and, by the intrigues of his enemies, Cromwell, who had for some time enjoyed the favor of his Sovereign, and filled the highest office of state, was attainted and beheaded.

It must be acknowledged then, that the character of the Sovereign under whose auspices the Reformation was begun was that of a man of blood. The souls of the martyrs under the altar who were slain for the word of God and the testimony of Jesus in his reign, will, we fear, cry aloud for vengeance against him at the last day. But we should ever carefully distinguish between the instruments whom God employs in subservience to his Providence, and the ends which they have to accomplish. The Church of England built upon the rock of Scripture has nothing to answer for from the conduct, in many respects guilty, of that King by whom its Reformation from Popery was begun. Nor should it be here forgotten that his errors were the fruits of that corrupt and defective system in which he had been educated. We can only therefore from his history gather a stronger reason for thankfulness to that Providence which rendered the passions and vices of this Monarch a powerful engine to uproot a corrupt religion which had given them birth, but for its own destruction. E. B.



EPITAPH.

ELIZABETH JAMES,

Died 9th of January, 1830. Aged 79 years.

**This woman was full of good works, and alms deeds
which she did. Acts ix. 36.**

**During the many years of her residence in this town
Her life was one continued course of piety towards her
Creator,**

And of love towards her fellow-creatures.

**An undeviating worshipper of God, through Jesus
Christ,**

In this House of Prayer and Peace.

**Here she sought and received the Spirit of her God
and Saviour;**

**And, like Jesus Christ, making it her meat and drink
to do the will of God.**

**She was incessant in her endeavours to relieve the
afflicted;**

To help the necessities of the poor, and to provide
instruction
For their children. In deep and unassuming humility
she was a pattern
For all. Adorned with the manifold graces of a
meek and quiet spirit,
She was justly esteemed an ornament of her sex. And
as a
Tribute to so many virtues, and also to perpetuate
her name
And example amongst the inhabitants of Liskeard,
of the present
And succeeding ages, this monument was erected and
devoted.

The above Epitaph is inscribed on a plain marble tablet in the chancel of Liskeard Church. Some of the sentiments are subject to remark, especially those which relate to God, and the whole may seem to many to be too high coloured and overdrawn ; but those who were favoured with the friendship and acquaintance of the deceased, will be ready to bear their testimony that she deserved all that has been thus recorded of her. The excellent lady herself would, indeed, have shrunk from any such notice or public tribute, for she was a truly humble and retiring person, evidently counting herself not her own, but bought with a price ; and while she therefore aimed to glorify God, she viewed all her works and labours of love but as the bounden duty of an unprofitable servant. The writer of this paper, whose privilege it was to stand by her dying bed and commit her body to the ground, is persuaded from her expressions and enlightened state of

mind, that had she learned that her example would thus have been held up to future generations, she would have desired that more had been introduced of the merits of Jesus, and the unworthiness of the sinner's best doings, that room at least had been found for these words, "By the grace of God I am what I am."

DISADVANTAGES OF WORLDLY AMUSEMENTS.

MR. EDITOR,—Your February Correspondent on the subject of 'A quiet rubber,' has hinted that Dagon is very hard to knock down, or rather, as soon as he is down he gets up again. He is quite right. Our modern Dagon has a marvellous facility of recovering themselves, possessing something of the elasticity of an Indian-rubber ball. All we can do is, to keep knocking them down by reason and Scripture, in the hope that some of their present worshippers may be convinced that they are but idols, and that an idol is nothing in the world, nothing worth hunting after, nothing worth the pursuit of an immortal soul.

The disadvantages of worldly amusements are many, but for convenience sake they may be ranged under two classes—the *lower* and the *higher* disadvantages. Let us begin with lower ground, and then proceed up to the higher.

1. I object to worldly amusements because they unfit that sex which God intended to be the charm and ornament of society, and especially of cultivated society, for the duties of wives and mothers. I do not say that there may not be good wives and good

mothers among the lovers of such amusements; but I do maintain that they would be far more fitted to perform these duties if they were to give up such follies. The nonsense of the ball-room and the theatre engenders an idle, dissipated, gossiping turn of mind, prevents reflection; and leads to a habit of saying nothing in a great many words. Many people think it a great art to be able to talk much and say nothing; I do not: on the contrary I remember that "in the multitude of words there wanteth not sin;" and nothing is to me more odious than the practice of going about from one person to another, or from one house to another, without an idea beyond that of, 'How d'ye do to day? how gaily Miss such a one was dressed at the ball, how badly she danced, how much attention Mr. so and so paid to her! When are we going to have another party?' &c. &c. I do not mean to say that we are never to talk on common subjects, or that there is any direct harm in such questions, but when conversation like this becomes the *business of life*, then life is sadly wasted. And is it not a great pity that mothers should be training young people in habits of thoughtlessness and gossiping, instead of sobriety and reflection? Is the pert forward Miss of a country ball, wiser, better, happier or more agreeable than if she had been taught to think more and talk less? Suppose any misfortune happens to her? Suppose she becomes incapable of entering into the round of amusements from the ravages of disease, what stores has she within herself to draw upon? Suppose she becomes a wife and a mother, the time which might have been spent in cultivating her understanding has been wasted on ribbons and compli-

ments. I wish some of the mothers who encourage worldly amusements would study the character of Mrs. Susanna Wesley, the mother of John Wesley. They might there see a picture of what a mother should be.

2. Another reason against worldly amusements is, that some of them involve a serious expense, an expense which makes no return, which is absolutely so much money thrown away. In large families, or families with contracted incomes, heavy expenses laid out on trifles are in fact so much money subtracted from the poor, and from benevolent institutions: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." When the money which might have been given to the poor is spent on ball-going; it is, as the Scripture says, "putting it into a bag with holes."

3. But with professing Christians we are entitled to take *higher* grounds. Another disadvantage then of a more serious nature which attends such amusements is, that they involve a *breach of a very solemn promise*, of a promise made before persons, and under circumstances, which ought to ensure the fulfilment of it. When our Godfathers and Godmothers promise; in the name of the child entrusted to their care, 'to renounce the *pomps and vanities* of this wicked world,' do they mean any thing or nothing? Does the Church mean nothing? Do the parents mean nothing? And are we assembled in the face of God and the congregation, to witness and execute a solemn farce, to call God to witness and to bless a mere mummary? If this is too shocking to be thought of, then what are these pomps and vanities? Where are they to be

found? By what strange fatality is it that we cannot discover them? If the theatre, and the card-table, and the ball-room, and such like are not pomps and vanities, I defy any earthly being to shew me what are. O Sir, what a monstrous farce it is to hear people talking of their attachment to the Church of England, while they do all in their power to shew their contempt of one of her most solemn services, of that blessed ordinance in which they were taken into covenant with God, in which the promises of his grace were 'visibly signed and sealed' to them, and in which a promise is made on their behalf, that all Christ's enemies shall be their enemies, Christ's people their people, and his God their God. Attachment to the Church of England indeed! The same sort of attachment which would be shewn by my gardener, if I were to pay him for working in my orchard, and he were, with very civil protestations of regard to me, quietly to slip out at the back door and hand over some of my fruit to those who were coming to rob me. Solemnly to promise to renounce pomps and vanities, and then openly to support them, is a breach of promise to the Church of England which shows no great regard for her honour or her principles.

Sir, I love the Church of England from my very heart and soul. I love her more and more every day. I love her for her Scriptural constitutions, her incomparable liturgy, her spiritual services, her noble army of martyrs, and because I believe her to be 'the pillar and ground of the truth' in our favoured land. And the more deeply I venerate her services and institutions, the more grieved am I to see those who, in this day of "trouble, and rebuke, and blasphemy,"

ought to be testifying their spiritual attachment to her as her children, violating without scruple the first and most solemn pledge which she required of them in their infancy. . And as this is *one* of the disadvantages attending worldly amusements, so is it an objection which ought not lightly to be passed over.

4. One more; and I have done. Attendance on such vanities unfits us for prayer, for the reading of God's holy word, for the celebration of the Holy Communion, and if for these, then surely for the hour of death.

A tolerable proof of this is, that during Lent, and Passion Week especially; when our minds are supposed to be fixed on the subject of our Lord's death and sufferings, the cards are put by, and resumed again when the week is over. What a miserable substitute for spiritual religion! The intention of prayer, of reading the Scripture, and of receiving the Communion is, that we may have a *habitual* regard to the death of Christ, that we may have it in *everlasting* remembrance, and feed upon him in our heart *every day* with thanksgiving.

Is Christ present at the card table? Is there any regard shewn to his name, any devout aspirations of heart to him in the theatre or the ball-room? Rather is not their tendency to banish such unwelcome thoughts for ever from our minds? O Sir, when I contemplate death overtaking those whose minds are wholly engrossed by such scenes, who day after day, and week after week, give no time to reflexion, none to serious thought, "who consider not the work of the Lord, nor the operation of his hands," how can I but fear that they are unprepared for death? how can I

but tremble lest it should prove to them the messenger of an offended God, to summon them to a tribunal from which there is no escape, to a sentence from which there is no appeal, to the sorrows of an unknown eternity, to the everlasting reproaches of conscience, to the sad recollections of a life wasted in vanity, and ended "without honour?" Let us hope, that some who read these lines, may, by God's blessings, lay them to heart. J.

THE SOLAR SYSTEM.

IN the centre of our mundane system, and at a just distance from the circumvolving planets, is fixed that most magnificent and beneficial orb of fluid fire, the sun; designed and formed by gracious and Almighty Wisdom to be the grand unfailing dispenser of light and heat, to the animal, the mineral, and the vegetable worlds.

So essentially important are its communications to the earth and her sister planets, that the adorable Saviour of sinners is in Scripture figuratively shadowed forth to our conceptions by an idea taken from this brightest of visible objects. "The Lord God is a sun and shield:" he will give to his chosen people the light and warmth of grace below, and crown that grace with the perfection of glory in the heaven of heavens above. Psalm lxxxiv. 11. And the Father's endearing promise made and fulfilled to each spiritually awakened sinner is, "To you that fear my name, shall the Sun of Righteousness arise, with healing in his beams." Mal. iv. 2.

How extremely small the material sun appears, in

comparison of its real magnitude! Who, that is guided merely by his naked eye, would suppose that luminary to be, what in fact it is, not less than a million of times larger than our whole extensive globe of earth and seas! When poor blind reason takes upon her to sit in judgment on the mysterious nature, decrees, and dispensations of God, she resembles the short-sighted optics of an unlettered Indian, who, estimating the size of the sun by his own inadequate perceptions, imagines it to be of much less circumference than the floor of his hut; and were a philosopher to apprise him of his mistake, would ask, with an unbelieving stare, if not with a contemptuous smile, how can these things be? Between the sun's real and apparent dimensions, some, though exceeding little, proportion obtains. But when the second person in the Godhead deigned to clothe himself with mortality, his appearance bore no proportion to his infinite and essential dignity. Is not this the carpenter, the son of Mary? was the derision of unilluminated reason. The eye of supernatural faith alone was able to see through the human veil, discern the latent Deity, and beholds his glory, as the glory of the only-begotten of the Father, full of grace and truth.

What a diminutive figure would our earth make, if seen from the sun by eyes so constructed as ours? It would appear a million of times smaller than the sun now seems to us; *i. e.* it would be hardly, if at all visible. Why is the sun no larger in our sight? Because of our extreme distance from it. The earth, why so large? Because we are resident upon it. And wherefore, O my soul, are the glorious things of God, and the important concerns of futurity, no greater in

thy view? Because the remains of original corruption still keep thee at some distance from thy Master, and hinder thee from seeing eternal realities in the momentous light they deserve. Why do the perishing interests of time appear so great? Because we are immediately conversant with them; and they have naturally too deep a place in our vile affections. Milton represents the seraph Uriel as dwelling in the sun. Was this in a spiritual sense our case? Were our hearts right with God; and could we constantly walk in the near uninterrupted light of his blessed countenance, how would the world dwindle in our esteem? What a speck; what a comparative nothing would it appear!

The presence of the solar beams constitutes daylight; and stars, which, during our recess from the sun, spangled the sable canopy of night, and, glittered to the view of gazing nations, not only cease to dazzle, but even forbear to twinkle, and become quite invisible, when the lucid monarch of the sky regilds our hemisphere with his gladdening smile. The superior lustre absorbs the inferior; and those shining drops, which so lately attracted our admiration, are lost, absolutely lost, in one vast magnificent ocean of light. Such is the fate of human righteousness, when Christ in his fulness of mediatorial beauty and grandeur rises on the soul of a benighted sinner. In our pharisaical and unconverted state (a state of deeper than Egyptian darkness,) our good works, as we are apt flatteringly to style them, charms us with their petty evanid radiance,

‘As stars, from absent suns, have leave to shine.’

But no sooner is Jesus, by the internal agency of his

Spirit, revealed in our hearts, and his completely finished obedience discovered to the eye of faith, then we cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the incarnate God. Self-excellence and self-dependance vanish in that blessed moment; and the language of the soul is, 'Thy merits, O thou Redeemer of the lost, are all my salvation; and an interest in thee is all my desire.'—*Toplady*.

VERSE SYSTEM.

Chapter viii. verse 4. (June 1.) "That the righteousness of the law might be fulfilled," &c.; by the word righteousness understand here the *right*, or the righteous demand which the law has upon us—the right of demanding perfect obedience, and punishment in case of disobedience—a right which the holy law of God never can lose. Now it was the intention of Christ's suffering in the flesh to save the sinner in such a way as that these demands of the law should be fulfilled. Now this is really effected in the case of those who "walk not after the flesh but after the Spirit." Christ having suffered in their stead the punishment the law had a right to demand of them for their disobedience; and, by his own perfect righteousness done for them and in their stead, satisfied its demands of perfect obedience from them. The latter part of the verse shews that none but those who answer the test of "walking after the Spirit," can apply to themselves this wholesome doctrine of a Saviour's righteousness.

Verse 15. "The spirit of bondage," &c.; the spirit which you have now received as the children of

God, is not as formerly in your unconverted state, a spirit by which you were *driven* by terror, alarm, and slavish fear, which is the spirit of the *law*, and kept you (as those Israelites at the giving of the law,) afar off from God; but a spirit by which you are *led* with sweetness, with comfortable assurance, and with willing liberty, and so drawn near as unto a reconciled Father, to serve him with perfect freedom.

Verse 19. "For the earnest expectation of the creature," &c.; so great is the glory that shall be revealed, that even the whole creation may be said to wait in patience under its present sufferings for that glorious time; much more may *we* then who have so great an interest in that glorious reversion, endure with patience "the sufferings of this present time."

"The manifestation of the sons of God;" the sons, or children of God, are manifested when they are shewn forth to light in the proper character and privileges which belong to them. Thus the children of God, who are so according to their Heavenly Father's eternal purpose of adoption, are manifested, or shewn to be such, when by his Spirit sent into their hearts, they come forth in the character and privileges of children, in the midst of this sinful world; but as here both their character and privileges are imperfect, their full manifestation is still to be waited for; till in glory these heirs of God are put into full possession of all that is now wanting both in their character and their privileges.

Now as, through the sin in which we, though sons of God by adoption, are involved as children of the fall, "the creature," that is, the whole creation, (natural, *i. e.* sun, moon, stars, &c., &c., animal,

beasts, &c.,) "was made subject to vanity," corrupted and perverted to different ends from that for which they were ordained; and as this whole creation groans and travails in pain under this same curse, it is to this manifestation of the sons of God, that all eyes are, as it were, directed in expectation of that deliverance which he who hath subjected them under this curse "in hope," hath taught them to expect.

Now as the sons of God are "manifested," the groans of creation begin to cease. The reign of Christ in their hearts is a reign of light, and love, and peace, which has its blessed effect upon all that creation made for the use of man, as well as upon man himself as a part of it. Before the light of that reign the darkness flees away. Love bears the Gospel-Missionary to heathen lands; sun, moon, and stars cease to groan as they cease to be perverted from their original design, by being made objects of the heathen's worship, to the dishonour of their great Creator. The fruits of the earth, the beasts of the field, cease to groan as they cease to be *abused* by *carnal* man, to the gratification of his own lusts, and begin to be *used* by *spiritual* men, to the glory of his God; while all the horrid passions of man, which make himself and his fellow-men to bow down under the heavy burden of strife and confusion, as they are brought into blessed captivity to the obedience of Christ, give way to the freedom of peace, and happiness, and love.

Verse 23. "The redemption of our body;" the time when the body, being delivered from that part of the curse it must still undergo—the prison of the grave, shall be re-united in its glorified state to the soul, to enjoy with it the fulness of joy in the possession

of the incorruptible inheritance ; which is the perfect manifestation of the sons of God which we wait for, when the last groan of creation shall cease for ever.:

Verse 26. "The Spirit itself maketh intercession for us;" by suggesting to our minds and stirring up in our affections such desires and petitions as, being according to the will of the Father, will bring down the answer of peace, even the patience and hope needful to carry us through the sufferings of this present time.

Verse 29. "For whom he did foreknow," &c. ; and by this those that love God may be comforted in their trials, and assured that "all things do work together for good" to them, because God has decreed by certain means, amongst which "the sufferings of this present time" are one, to bring them to glory ; inasmuch as all those whom he hath foreknown, *i. e.* fixed his knowledge of favour and love upon from all eternity as vessels in whom he would display the riches of his mercy, he has also appointed, from the same period, to be conformed to the image of his Son, *i. e.* made like to Christ as in grace and glory, so also in *sufferings*.

Verse 30. "Moreover, whom he did predestinate;" whom he did from eternity appoint to these things, these are called of him effectually from their state of death in trespasses and sins ; these who are thus called are justified by faith in that Saviour to whom this calling brings them ; and, being thus justified through that Saviour, acquitted from all charge, and made righteous in him, have that inheritance of glory made sure to them, the sure and certain hope of their actual possession of which is to be the stay and comfort of their souls while they are crossing the stormy seas of tribulation which lie between it and them.

Verse 32. "He that spared not his own Son," &c. If Christ, the 'gift of gifts,' hath been freely delivered up for us all—for all us, whom we have spoken of as being among these that love God, the called according to his purpose—then surely we cannot doubt that we shall receive with him every lesser gift a Father's love knows that we stand in need of.



THE BENEFITS OF AFFLICTION.

EXPERIENCE is of great help in suffering times ; but it is faith, and only faith, that can gather up experiences. The more any man sees his call clearly, his call to suffer, the more able will he be to encounter with his sufferings. Consider much, and frequently, the great gains of sufferings. Suffering times are gaining times, for,

1. They are teaching times. See the case of Adonibezek, Judges i. 7.
 2. They are self-recollecting times. See the case of the Prodigal Son, Luke xv., and 1 Kings viii. 47.
 3. They are fruitful and growing times, John xv. 2.
 4. Truth-advancing times.
 5. They are uniting times. In times of prosperity, professors fall out and divide. In times of adversity, they run together like the sheep, Acts xii. 12.
 6. They are praying times. In their affliction they will seek me early, Hosea v. 16.
 7. They are soul-assuring times, Hosea ii. 14, Isaiah xl. 1.
 8. They are weaning times, Acts xx. 24.
 9. They are heavenly and glorious times, 1 Pet. iv. 14.
- Then why do Christians startle at sufferings ? Because they know not their gains.—*Old Author.*



PSALM XLIII. 3.

“O send out thy light and thy truth : let them lead me, let them bring me into thy holy hill, and to thy tabernacles.”

‘L IGH T from the’ favour’d ‘West,’ go forth;
I nstruct poor souls from South to’North;
G od himself will cheer the way,
H e will promote thy genial ray,
T o the East his name proclaim,

F ar in western climes the same:
R esound his praise from pole to pole;
O comfort thou the sinner’s soul;
M ay many still by thee be led

T o Jesus Christ the fountain head:
H ence shall the little work procure
E ternal blessings evermore.

W hen our sins have taken root,
E nter in and pluck them out:
S o shall we gain the heights above,
T o dwell in everlasting love.

PEN.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VII.]

JULY, 1835.

[Vol. IV.

EPITAPHS.

SIR,—Agreeably to a hint given in one of your former numbers, I beg to send you the following copy of a monumental inscription in Charles' Church-yard, Plymouth:—

Though in the dust her body lies,
Her soul, in Christ, eternal life enjoys:
Saved from sin, and justified by grace,
Christ was her life, and so her death was peace.
Reader reflect! if out of Christ you die,
Your soul is lost through all eternity.

SUSANNA BURGOINE,

Having known the Lord twenty-four years, fell asleep the 24th of April, 1816. She died triumphing in covenant love, being clothed in the righteousness of Immanuel.

By her side lie the remains of

JOHN BURGOINE,

her husband, who, at the age of 78, was, by the Spirit of God, brought acquainted with the salvation wrought by Jesus Christ; he lived four years after, and died the 12th of February, 1828.

This stone may well be termed a powerful, though silent preacher to every examiner thereof. Very beautiful and solemn is the sermon on it, in which are exhibited, with much force, the doctrinal, experimental, and practical truths of the Gospel. In it are most scripturally preached the absolute necessity and all-sufficiency of the regenerating influence of the eternal Spirit, and the complete salvation of the great Redeemer; the sweet and powerful effects of the grace of God manifested in Covenant love through Christ to sinners, imparting to the soul a saving knowledge of the only true God and Jesus Christ, by which is communicated happiness through life, peace in death, and a glorious immortality hereafter. In it is also a very solemn and practical appeal for a serious consideration of these important subjects, by pointing to the awful consequence of being destitute of an interest in Christ, our blessed Saviour. Indeed, so comprehensive is this short sermon that comments on it are unnecessary; only we may briefly remark the striking instance given in it of the Almighty power and sovereign freeness of Divine grace, exemplified in the conversion of one at the eleventh hour; in which act of mercy may be discerned a very encouraging proof that the Lord is not unmindful of his people's prayers, but, though he bear long with them, he will in his own time most assuredly answer them. We may safely infer that this pious woman who had for many years been acquainted with the Lord, and had experienced the blessedness resulting therefrom, was frequent and earnest at the mercy-seat, supplicating for her husband the like precious faith; and it should seem the blessing was not vouchsafed during the period

of her sojourn in the wilderness. However, the Lord did not disregard her petition, but eight years after the dissolution of her earthly tabernacle he graciously accomplished her desire, by imparting to her husband that knowledge which maketh wise to salvation, through faith in Christ Jesus.

May the record of these two departed Christians (in addition to the great cloud of witnesses wherewith we were already surrounded) prove as a bright example, effectually inciting us to run with patience the gospel race, looking unto Jesus, the Almighty author and finisher of faith.

J. M. L.



EXTRACT FROM A LETTER,

Detailing a few particulars relative to the last moments of a most devoted Christian, who entered her rest, October, 1832, after a lingering illness and much suffering.

‘ I am anxious to give you a correct view, as I think it, of the dealings of the Lord with the now happy and glorified saint in the sufferings of mind she experienced, and the sad darkness which shut out Christ from her view, and made her illness still more painful to endure. She had been always a very happy Christian, and in many ways had been rendered an instrument for good to servants and others; was much beloved, much looked up to, and it was a great lesson to be taught what every man is in best estate, when God withdraws his sensible presence, and ceases to supply the oil of joy. M. was constantly saying, “I am nothing, I have nothing, I could not bear the

thought of dying if I knew not that Jesus would cover all my deformity. I know what his love really is now, for I know he will receive me, and loves me still, and I am cold, lifeless, and unwilling to go to him." Often did she say that she could much better bear her bodily sufferings than the oppression of spirit she felt in this awful moment; and when the hour of darkness was past, she thus emphatically expressed herself, "that God had emptied her that she might be filled, and her joy be full." The night of her death she began her song aloud, and talked a night and day nearly incessantly in the following strain:—"I am so happy, you must come and hear of my joy; I never knew happiness before in my life, and it is the truth that makes me happy. Blessed Jesus! dearest Saviour! where art thou now? Oh! so near me, so very near, so present." To her sister she said, "We have walked together, dearest, through much tribulation, and we shall rejoice together in eternity." She then expressed to her Physician her gratitude that God had made her husband willing to resign her. When in pain, and even when wandering from the effects of Laudanum, she constantly remarked, "These sufferings are not light, but they lead to the weight of glory; weight of glory, that blessed place!" She told her children, "she was going to Jesus, and trusted they would be with him too!" Then asking for them a second time, she immediately checked herself, "No, no, those precious little things have kept me too long from Jesus, and he is with me now." In her delirium she often repeated, "Oh! that sweet little head keeps me from seeing Jesus." This was part of her sorrow and reproach, that she had found it so hard to give up the children.

Her talent for education was certainly great, possessing such excellent sense, and invariable temper in the management of them. Her dear little boy most minutely remembers every thing she told him to do, and his grief at her loss was very affecting ; not like a child's, he could not cry, but moped about the house, and with difficulty opened his mind to his aunt. The Sunday after his mother's death, when no one went to Church, he had been reading with his aunt, and then spent a long time in prayer by himself ; at last he said, he had been so disappointed, that he expected God would have heard his prayer for his mamma, so he had not even believed her, when she told him she was going to Jesus, for she could not know what God meant to do. It seems that in his long prayer he had been trying to quiet his mind, for he came to the conclusion that God had a mercy to his mamma in taking her, and that though he heard all our prayers, he only gave us what was good for us. Surely this was wisdom from the mouth of a babe in years !

‘ I accompanied that inexpressibly saddening solemnity, which shuts the last remnant of comfort out, and saw the poor husband throw the earth over the coffin of her who had then joined her heavenly Bridegroom, and entered into the marriage feast of the spiritual Canaan. When I looked at the sorrowing yet patiently resigned husband and sister, that sweet text was often before me, “ As one whom his mother comforteth, so will I comfort you, and you shall be comforted.” It has been, indeed, a season of heavy trial and of deep sorrow, but how delightful to mark the strength just apportioned to the needy, and to hear the poor mourners acknowledge that consolation. and support have

been poured upon them, such as they had not yet known; and that a momentary sense of the felt presence of Jesus sustained them in their moments of greatest anguish, whilst they reverted to that beautiful word of prayer, "Lead me to the rock that is higher than I." Their tender friend, their Brother born for adversity, who in very faithfulness had constrained them to go to sea, knowing that the storm would arise, was with them in the ship, speaking unto their souls a message of peace. I never shall forget the last solemn awful night, so full of comfort from the presence of the Lord, that we seemed to see the spirit mount—or the tone of exaltation with which her husband said, the instant the breath had ceased—"Blessed are the dead which die in the Lord." Oh! we were highly favored! The words "Jesus is with me," which were spoken two hours after speech, sight, hearing had failed, so clearly, so loud, seemed from above, where her spirit was at that moment communing with Jesus, beholding him, as Stephen did, waiting to receive her spirit, I doubt not.'



SOUL-CONFERENCE.

The Objections Answered.

HERE several objections are made by the distrustful and doubting souls.

1st. Objection. Against the immutability of God's love, and stability of his Covenant.—That, sure, God is not bound to perform the promise when man neglects to fulfil the condition; and therefore, though God do not forsake us, yet we leaving him, he may justly cast us off and reject us.

Answer. True; yet know concerning the faithful whom God hath received into his Covenant of Grace, as he hath obliged himself never to depart from them, so likewise to communicate that grace whereby he is ready to support and sustain them, that they shall not totally and finally fall away from him. And hereby it is that their backslidings though many, yet are not perpetual; but that fear God puts into their hearts doth restore them, and that love he bears unto their persons doth accept them. Wherefore as the house and ground stands firm, though to distempered brains they seem to totter; so the grace and covenant of God stands unmoveable, though to distrustful hearts they seem to waver. As to a weak eye (says Tertulian) the candle which is single seems to have a double light; so to a weak faith the Covenant of God which bears a single truth, seems to carry a double sense. So that notwithstanding all the doubtful queries of a troubled heart and distrustful mind, this remains as the surest and safest comfort of God's children, that he who is their Father is unchangeable in his love, and constant in his promise.

2nd. Objection. Against the merit of Christ's passion, and the benefit of his intercession.—Some languishing and dejected soul may be so far from making the former testimonies of God's love to be an encouragement for his rising, that the thoughts thereof the more deject and cast him down; and the merits of Christ's passion, with the virtue of his intercession, are so far from administering him comfort, that through despair they increase his sorrow and horror of soul. Objecting that of the Apostle when he says, "If we sin wilfully after that we have received the

knowledge of the truth, there remaineth no more sacrifice for sin ;" and if so, what will avail us Christ's passion and intercession ?

Ans. To explain the true meaning of this Scripture is to repel the force of this objection. Wherefore know that if we examine the circumstances of this text, it will plainly appear that by sin here the Apostle doth mean the sin of apostacy, forsaking Christ, and falling away to Judaism, a sin frequently committed in those times, and sharply reprov'd in this Epistle. And that this is meant of the sin of apostacy the very Greek word does hint it somewhat to us, which is *απαρυστον*, a word which denotes a defection and falling away ; and that being (as the Apostle expresseth it) after the receiving the truth, it can be rightly interpreted of none other sin but that of Apostacy. And, indeed, the Apostle here speaks after the manner of the Hebrews, with whom Apostacy was called sin. As a falling away to idolatry then with the Hebrews so falling away to Judaism, with the Apostle is peculiarly called sin, as indeed the sin most hateful and abominable. And to them that thus sin by Apostacy, there remains no more sacrifice for their atonement ; for that they have counted the blood of the Covenant an unholy thing, and have done despite to the Spirit of grace. Yet more plain. They who denied their Christian profession, and fell off to Judaism, could have no more sacrifice for sin ; because Christ being denied, none other Messias was to be expected ; and as for the sacrifices of the law, they were now no more available to take away sin, they being ended and fulfilled in Christ. So then there is no more sacrifice for sin to wilful Apostates, but there is still a

sacrifice for sin to humble penitents. The merit of Christ's passion shall nothing avail him that *renounces his Christianity*; but it shall much avail, yea effectually save him who *bewails his iniquity*.

3rd. Objection. Against the renewing of repentance.—And this objection is raised from that of the Apostle, where he saith, that “it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance.” From hence the relapsed saint, in his deep distress of conscience, frames this objection—Seeing I have been once enlightened, and have tasted the heavenly gift, and have been partaker of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; and now having fallen away from my God by my multiplied iniquities, it is impossible that I should be renewed again unto repentance.

Ans. This place is not to be understood of *falling* but of *falling away*; not of the children of God falling through sins of human infirmity, but of the professors of Christ falling away through the sin of wilful Apostacy. Of which sin many in the primitive times became guilty, either through fear, or through covetousness; renouncing the faith of Christ, and returning again to Judaism, or heathen idolatry: and of such it is that the Apostle here speaks when he tells us, that “they crucify to themselves the Son of God afresh, and put him to open shame.” For they that fell away to Judaism, did as much dishonour, injure, and abuse Christ, as if with the Jews they had actually spit upon

him, buffeted him, and crucified him ; and for such to renew them again to repentance, it is impossible. Impossible, not naturally but morally, (as the school speaks.) Impossible, according to the ordinary course of the Church, according to the common and usual way of salvation ; otherwise our Saviour tells us in the like case, "With men this is impossible, but with God all things are possible." True it is Novatus and his followers, from this Hebr. vi. 4, and that Hebr. x. 26, did deny repentance and admission into the Church, not only to those who fell away from the faith, but also who fell into any scandalous sin ; but for this were they justly condemned by the Church of God for heresy.

So that this place of the Apostle is to be interpreted as meant of such professors of Christ who fall away from the faith by wilful Apostacy, as did Judas and Julian ; not of such servants of God who fall into sin through some prevailing temptation, as did David and Peter.

4th. Objection. Against a partaking of the blessed Sacrament of the Eucharist.—Alas ! how shall I so unworthy a person be a worthy partaker of that holy Sacrament ? And to receive unworthily, is to increase the horror of my guilt, not regain the favor of my God. I believe, indeed, but alas it is but faintly ; I repent, but it is but weakly. And what shall I then so vile a sinner attend so dreadful a solemnity ?

Ans. O thou dejected, yet penitent soul ! who art dismayed in thyself, having weakened the power of grace by thy relapses into sin. Oh let not the weight of sin, or the weakness of grace, so thy repentance be faithful and thy faith sincere, let not either

deter or detain thee, discourage or withhold thee from this blessed ordinance ; but attend unto our Saviour's call, and come at his gracious invitation. Hearken and hear, " Come unto me all ye that are weary and heavy-laden, and I will give you rest." Even because weary, come and be refreshed ; even because burdened, come and be eased ; because weak, come and be strengthened ; because poor, come and be enriched ; because sick, come and be healed ; because wounded, come and be cared ; because sad, come and be comforted ; because dull, come and be quickened ; because relapsed, come and be restored ; come to this spiritual feast with thy wedding-garment, the pure robe of Christ's righteousness put on by faith : and thus clothed with the sweet smelling raiment of our elder Brother, thou shalt obtain a multiplied blessing from our Heavenly Father, even a blessing of righteousness and of peace, a blessing of mercy and of love, of grace and of strength, of comfort and of joy ; the testimony of the Spirit setting on the seal of the Sacrament for the recovering and continuing, the renewing and confirming, the assurance of God's love in a communion with Christ in his fulness. It remains then (O thou afflicted soul !) that thou fix upon the immutability of God's love, and the stability of his Covenant, together with the merit of Christ's passion and the benefit of his intercession ; these the sure *grounds of comfort*. Again, do thou raise thy faith, renew thy repentance, and apply thyself to a worthy partaking of the blessed Eucharist ; these the faithful *rules of direction*. All which the God of mercy and compassion bless unto thy soul, and make effectual to thy salvation, through Jesus Christ our Lord. Amen.

CHRISTIAN HUSBANDRY,

Or the advantages arising from the distribution and loan of Tracts and Books of Religious instruction amongst the poor.

WE read in Ecclesiastes xi. 6, that the Christian is commanded by his Heavenly Master to go forth as a spiritual husbandman, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." It is not for him to take the result into his hands, but to obey the command, to plow in hope, 1 Cor. ix. 10, sow in righteousness, reap in mercy, to break up the fallow ground, Hosea x. 12, to seek the Lord, in these ways, till he come and rain righteousness upon us; for whatsoever a man soweth, that shall he reap, Gal. vi. 7, 8, "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The following account of the conversion of an Infidel most strikingly illustrates the work of the Spirit of God upon the soul of a poor ignorant labourer, who, till he read the tract which led to this saving change, knew not he had a soul to be saved. It was in the cottage of a Shoemaker, who had been supplied with books and tracts for distribution amongst his poor neighbours, that the tract called 'Some account of John Stratford, who was executed for murder at Norwich,' was first put into the hands of W. P., and given him to read in consequence of the contempt he had shewn for religion, as the following remark will prove. 'Of what use,' said he, 'is it to make so much to do

about religion, and reading what is called the Scriptures—Carlisle's books was best for him, or any body else, as he had been told and believed, and sure it was true, and no other he should believe.' 'But by the blessing of God,' adds the shoemaker, to whom he had thus expressed himself, 'I told him of the downfall of poor Stratford, and fetched the tract for him, for which he was thankful, and said, he hoped he should never think of such wicked things any more. The young man then left me, and I hope a blessing went with him and this tract.' W. P. was shortly after this attacked with a dangerous illness, in which his life was despaired of; and on being visited by the shoemaker, he desired that the latter would express his gratitude to the person who had sent the tracts, &c. for distribution. These are his own words—'Please to give my duty, and say I am much obliged for such goodness. I never knowed any thing about religion before I was told to read the account of John Stratford. Say I do now believe in Jesus Christ, and more than that, I believe he has forgiven my sins, though my sins was the deepest red he has washed them away in his own blood. I believe I cannot live here an hour longer, (he was at this time greatly oppressed in his breathing) but I hope that I shall soon sleep in the arms of my Jesus; and say, that I hope to meet this good friend in heaven, where I have faith to believe I am going; that I am quite happy, and do not wish to recover, for fear I shall not be so much prepared to die as I am now.' He then expressed much anxiety for his father's spiritual state, and addressed him with earnestness and solemnity in the following manner—'Dear Father, I have one request to make to you before I die, which

I hope you will not deny your dying child, and that is, to keep your Church, and by little and little you will get your mind happy. You know I am kept from Church now by reason of illness, but you are not ; so promise me this one thing, and if you wish to meet me in heaven, where I must soon be, alter your course of living.' 'My dear child,' replied the Father, with tears running down his cheeks, 'I will do all I can towards meeting you—I have done all I can for you here, and will do as you wish when you are gone.' 'Yes, Father,' said his son weeping, 'you have been a good Father to us all in working for us.' A pause implied the remainder, as if he felt the "one thing needful" had been wanting. W. P. afterwards told the writer of the above, that whilst in London he had lodged for five weeks with a Carlisle Collier, who had assured him religion was only fit for old and whimsical people, or fools, but that he now found it the contrary. It pleased God that the violence of the disorder which threatened his life should abate, and by degrees subside, and during this period greater light dawned on his hitherto dark mind ; indeed his advance in grace was surprisingly rapid, from the first moment he had received the knowledge of the truth, reminding one of that comprehensive description, as given in Acts xxvi. 18—of the state of darkness out of which the sinner passes into that "light from heaven above the brightness of the sun" which shines on his mind, (see verse 13,) "turns him from Satan unto God, that he may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ Jesus." So powerfully had this faith acted upon the mind of W. P. that he was perfectly resigned to the

Lord's will, with regard to his recovery to live or to die, as he told his brother, only trusting that if life was spared he should live to prove his thankfulness to God for his great goodness towards such a vile sinner, by being made the means of others, through God's help, turning from their evil ways, and living unto him, whilst for his part he would try to be a good pattern to all around. During his stay in London, he had worked on a Sunday, but now he resolved never to work on that day for any master, calling the day of rest, "the holy Sabbath of the Lord." On hearing the bell toll for Church service, as he was too ill to attend himself, he desired the people of the house might be called up, and 'by the blessing of God,' said he, 'we will have prayer.' His brother who was present adds, we have no doubt but the Lord heard our prayers; and I do believe, if the Lord see fit to restore him, that he will be the instrument of much good to others, because he so laments his past conduct, and talks so much of his happiness in the Lord. Many people who were with him during his illness say that they never saw greater eagerness to hear the word of God read; and the Minister who visited him, explained much to him of the blessed Jesus in his various offices. Some little time after this account, more books were sent to W. P., which he received gratefully, as they contained much religious instruction, exactly suited, as he said, to his need. His sickness he esteemed a blessing from the Lord, who had so ordered it, that he should return home to be convinced of sin; and he felt assured, that the books, &c. had been conveyed to him by the Lord, in answer to the prayer of those who gave and sent them. That it was

the Lord's doing he had no doubt, for had he died in his former state of unbelief miserable would have been his eternal state. Subsequently he was much restored to health; indeed his recovery was considered by his medical attendant as almost miraculous; but the Lord's ways are not as our ways: he casteth down to raise up unto newness of life for soul and body, as in the case of this poor man. It was pleasing to mark in the future progress of W. P. that faith which worketh by love, and thus prove its genuine nature; for the first effort he made on quitting his bed was to write to two sisters and a brother, to tell them 'how he had been shaken over the grave, and the change the Lord had wrought on his never-dying soul; hoping they would also look to their ways,' &c. &c. He likewise entreated one of them to write to another brother who lived at some distance, and repeat the same warning. As for himself he read so unceasingly that he injured his sight, having only the use of one eye; and much as he had before undervalued religion, he now says, 'that it is the best thing in the world,' and advises every one to seek that which he calls his joy.

Surely we must here acknowledge a wonderful work of grace, so completely transforming the heart and its affections; and shall we not render unto God the glory due to his name, and trace the power which so evidently blesses, and accompanies by his Spirit, every endeavour to sow the good seed, fulfilling his own promise, and literally "raining down righteousness," where the fallow ground has been broken up, and the Christian husbandman has ploughed in hope? Nor is this a solitary instance of the divine blessing at-

tendant on such labours of love. Many are there who can testify to the Spirit's influence working through the instrumentality of means which God hath not only permitted but commanded us to use for the good of our fellow creatures ; and a few more instances shall be named for the encouragement of the servants of God, in order to quicken their zeal, and stimulate their future diligence. One poor woman to whom some books had been lent by the distributor, called them the 'greatest dainties in the world,' saying, 'they explain the Scriptures so much, that they do much good to my soul, and strengthen both soul and body ; to me it is more than all the world besides, and I pray for this true lover of souls, (alluding to the person who lent the books,) every night, as I do for my own family, that the Lord's blessing may prosper such works for the good of souls.' Another Cottager thus expressed herself on the same subject— 'My husband and myself think the books beautiful ; I be quite at a loss to know how people hear of so many good books,—they keep our minds as it were in their right place.' And further, so great an interest has been excited amongst the poor who reside in the neighbourhood of the distributor, that many have offered to leave a pledge with him, rather than return home without a book, which they deem a valuable acquisition. Others have laid by money to purchase books, such as 'Jonah's Portrait,' 'Kilpin's Life,' 'Serle's Christian Remembrancer.' The purchaser of the latter said, 'He would sell any thing to enable him to buy a work he liked so much, never having read such a book in his life.' In consequence of the loan of a volume of 'the Friendly Visitor,' some

servants in a family agreed to read the Scriptures daily amongst themselves, and to unite in prayer. By such evident proofs of the good already effected, let us esteem it our privilege to speak unto the Children of Israel to go forward and onward in their Christian course, to do all their hand findeth to do with all their might; instructing the ignorant, relieving the bodily, and administering to the spiritual wants of their brethren, "for there is no work, nor device, nor knowledge, nor wisdom in the grave" whither they are each day hastening.

A. F. N.



VERSE SYSTEM.

Verse 34. (July 1st.) "Who is he that condemneth," &c.; as there was none to bring any charge against God's elect, (verse 30) since none have authority to lay aught to their charge since God justifies them; so neither is there any to condemn, since he who had power to condemn them—Christ the Judge—has himself died to free them from that sentence, as well as risen and ascended to carry his intentions concerning them into full effect; namely, to save them to the uttermost, seeing he ever liveth to make intercession for them.

Verse 37. "Nay, in all these things," &c.; these very things which seem the most likely to separate us from Christ, *i. e.* trials, persecutions, &c. are the very ways in which he that hath loved you has made, is making, and will make his people triumphant at last, shewing in their weakness his mighty power; therefore you that are God's elect need not fear,—

‘Not all that men can do,
Nor powers on high, nor powers below,
Shall cause his mercy to remove,
Or wean our hearts from Christ our love.’

Chap. ix. verse 1. (July 7th.) “I say the truth in Christ,” &c. ; what I here speak concerning the rejection of the Jews and the calling of the Gentiles, is not out of want of love to my own nation, but a necessary truth for the maintaining God’s honour, faithfulness, and truth in fulfilling his promises.

Verse 3. “For I could wish that myself were accursed from Christ,” &c. ; so great is my love to them that, were it possible that it could be put to my choice whether I or they should enjoy Christ, I could even be content to forego my part in him, rather than that they should be for ever cast off.

Verse 6. “Not as though the word of God hath taken none effect ;” not that we are to suppose that because the body of the Jewish nation were rejected, that therefore his promises of spiritual blessings are not performed to them. God forbid ; for “they are not all *Israel*,” that is the true spiritual Israelites (to whom alone the spiritual promises belong,) “who are *Israel*,” that is Israelites by natural birth.

Verse 7—9. “Neither because they are the seed of Abraham are they all children ;” Ishmael was the child of Abraham as well as Isaac, but the promises of Canaan were made only to *Isaac* and his posterity ; so the promises of the Heavenly Canaan were not bestowed according to birth but according to promise, as was signified in the birth of Isaac, which was not according to the natural course of things, but rather the magnifying of the faithfulness and power of God in the fulfilment of a gracious promise.

Verse 10—14. "And not only this," &c.; and a stronger instance yet of the way in which God bestows his blessings according to election, according to his own gracious choice, independent of any thing in man, may be seen in the case of Esau and Jacob, in regard to whom, though the children of one mother, the blessing was so evidently bestowed "according to the good pleasure of his grace," that the natural order of things was reversed, the elder made to serve the younger—Jacob inheriting the blessing of a Father's love, and Esau rejected.

Verse 15. "I will have mercy on whom I will have mercy," &c.; the fact is, that as the bestowing of salvation at all upon any is an act of mercy, and therefore utterly undeserved of any, it rests with God to bestow it as he pleases; what all have forfeited none can claim, and therefore banished far as hell be the thought that there is unrighteousness with God.

Verse 16. "Not of him that willeth," &c.; this is a general conclusion that the salvation of a sinner is not to be ascribed to man's free will, nor to any thing of man's doing, but to the mere mercy of God, in agreement with the language of our Church—"We have *no power* to do good works pleasant and acceptable to God without the grace of God by Christ *preventing* us, (that is being before hand with us,) that we may have a good will."

Verse 17. "For the Scripture saith unto Pharaoh," &c.; "And as God is not unjust in respect of those he chuses and prefers before us, so neither in respect of those whom he rejects," as appears in the instance of his dealings with Pharaoh.

Verse 18. "Whom he will he hardeneth;" now

God, in the sovereign displays of his righteous justice by which he makes even the wickedness of a Pharaoh to praise him, hardens not, as we use the word, by making that hard which was soft before, but by leaving the naturally hard heart to itself, without sending into it that grace which alone could soften it; and by hardening it as a punishment as in the case of Pharaoh, of whom it is thrice said that "he hardened his heart," and afterwards that God hardened him. So also in the case of the heathen, Rom. i. 28.



THE SUN OF RIGHTEOUSNESS. (Mal. iv. 2.)

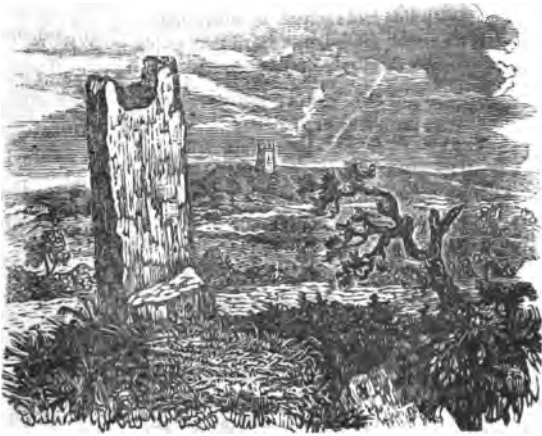
ALL the names assigned in Scripture to God the Father are found realized in the person of his blessed Son the Lord Jesus, "God manifest in the flesh." And, on the other hand, many of the names and titles of the Lord Jesus may be applied to the Father also. This is the case with the name above given: it is spoken of with reference particularly to the Messiah; but may be compared also with other titles which apply equally to the Father and the Son, or rather to Jehovah, Father, Son, and Holy Spirit.

Without taking the more obvious allusions contained in the title of "The Sun of Righteousness," we may, under the figure of the Sun (as in Psalm lxxxiv. 11) consider the unchangeableness of Jehovah, the same yesterday, to-day, and for ever. This may be done by comparing it with 1 John i. 5, where God is set forth as light, in whom is no darkness at all: and again with James i. 17, where he is spoken of as the Father of lights, with whom is no variableness, neither shadow of turning.

Now we look at the sun at the dawn of day, and see it through the mists at the horizon; and we say, the

sun is rising. We look at it afterwards through the clearer atmosphere when it is in its meridian height, over our heads, and it appears to us quite a different object. Again we see it towards evening apparently gradually retiring, and we speak of it as the setting sun. In each case it appears different. But all this while the change is not in it, for it remains immoveable, the change is in the situation of our earth; the circumstances under which we behold it, the levels from which we look upon it, are different.

Just such is our case with respect to God, both as regards the grand change of our nature which took place at the fall, and the continual changes which are ever and anon still taking place in us. God is the Lord: he changes not. He is infinite love, however we may consider of him. With respect to the altered character under which God appeared at, and since, the fall, the change was not in him, but in Adam: and whereas Adam had in the days of his innocency walked with God; no sooner did he sin than his nature became a fallen nature, and the level on which he before stood with relation to God was entirely changed. And as well might we assert that the sun which shone upon the earth before the fall was changed at the fall, because the earth afterwards brought forth thorns and thistles, as imagine for one moment that the unchangeableness of Jehovah was in any way affected by man's disobedience. It was the earth that was accursed of God, the sun still remained the same; it was man whose nature was corrupted and changed, Jehovah remained unchangeable. On a future occasion we may, with the Lord's blessing, consider this in another but similar point of view, as it respects us now in our various states of spiritual feeling, happy and otherwise Σ.



DUNGERTH'S MONUMENT.

St. Cleer, Cornwall.

IN its stern solitude it stands
 A rough-hewn shaft of granite gray,
 But time, or the despoilers hands,
 Have reft the transverse stone away :
 Yet on that stone, in its decay,
 The eye may trace a mystic scroll,
 Which calls on passers by to pray
 For mercy to the Chieftain's soul.

And who was he ? Of him no more
 Bard or historian can make known,
 Than what from Legendary lore,
 Or mere tradition may be shewn :
 He fill'd perchance some petty throne,
 At least he bore a Prince's name ;
 He died ! and this memorial stone
 Is the sole guardian of his fame.

Him might the minstrel of his day
 Paint wise in hall, in battle tried ;
 Or pour forth his funeral lay,
 When sunk beneath the whelming tide :

But other thoughts there are allied
 With this rude wreck of olden time,
 Which well a Christian Bard may guide
 To frame his meditative rhyme.

Prayers for the dead we know are vain,
 However pious or sincere ;
 Yet I, for one, can not disdain
 The brief inscription graven here :
 If humble hope, or holy fear,
 The suppliant's heart might glow or chill,
 Though for the *dead* heaven could not hear,
 The *living* might be better'd still.

Perchance not useless such appeal
 In that half savage martial age ;
 When heads and hands were sheath'd in steel,
 And hearts were train'd fierce war to wage :
 Aught that one moment could engage
 The breast to heave a softening sigh,
 Or thought to scan one onward page
 Of man's *eternal* destiny—

Might keep in salutary check
 Of brutal power the sterner force,
 And tend to rescue from the wreck
 Of manners harsh, and habits coarse
 Feelings which own'd a gentler source,—
 In mercy to our nature given ;
 'Till e'en the clouds of dark remorse
 By gleams of purer light were riven.

Bernard Barton.

Dungerth was a Prince of Cornwall, and drowned in the Red-gate river. This monument to his memory stands in a field to the N. of St. Cleer Church ; it consists of an upright shaft of granite, the top, or cross piece, of which has fallen into a pit at the base. On the fallen part some rude characters may be traced, which have been interpreted to mean, 'Pray for the soul of Dungerth.' This, however, seems unlikely, and if correct, we could not in these days, (when the unscriptural doctrines of Popery are alas too lightly regarded,) have introduced the sentence without condemning it. This the amiable Poet has distinctly done ; and yet, without apologizing for superstition, has drawn from it a pleasing moral.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VIII.]

AUGUST, 1835.

[Vol. IV.]



INSTANCE OF THE CONTINUANCE OF IDOL WORSHIP.


THE fearful hold which Idolatry continues to have over the minds of the Africans is, from time to time,

painfully exhibited to our Missionaries. Mr. Schon has, in his Journal, related an instance of this, which may well stir up our Readers to be earnest in prayer that God would remember His Covenant on behalf of these *dark places of the earth*.

‘As it regards those who are still addicted to Idolatry, and are “aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,” and living under the delusions of Satan, and serving their idols, I had no opportunity of becoming acquainted with them and their manners of worshipping for a considerable time, though I was assured that multitudes of them were living in the town. A few days ago, however, an opportunity offered itself, by which I at once saw the detestable character of Idolatry. A number of people, from thirty to sixty, of both sexes, assembled in and near a house situated on a hill opposite to the house in which I am living. I considered their drumming and shouting as a challenge, and did not hesitate to face them. When approaching the house, they said to each other, “Minister come! Minister come!” and all drumming and shouting abated. Coming nearer to the place where they were sitting, one of them took hold of the bridle of my horse, saying, “Tabu Massa! tabu Massa!” He probably thought my horse would die if he should touch the ground which was tabued. I asked what they were doing. They replied, “Nothing, nothing; we only have dinner here.” I said that their crying, “Tabu, tabu,” gave me to understand that they were worshipping idols, and that I had come to tell them of the only true God, whom alone they ought to worship.

After I had spoken to them a little while on the folly and abomination of Idolatry, a woman cried, "One person sick." From this I learnt that all these things were intended to make the person well; and therefore told them that their idols could not restore health, that it was only in the power of God to do it. I begged them to allow me to look into the house, but they would not; and when I attempted to look in without permission, they were enraged; so that I did not persist, but left them. Several persons followed me, saying, "Minister say true; Minister say true;" and a woman laughing, cried, "Minister say, country-fashion nothing, country-fashion nothing;" but I do not know whether she approved of what I said, or accused me of irreligion. As soon as I had reached my house they began their work anew, and their number was increased. Toward evening the Rev. G. W. E. Metzger and I went to them, and entered the first room without much ceremony; but they would not allow us to look into the second room, which caused us to try another method. The house standing on the side of a hill, the back part of it was sufficiently low to look into the room; and by uncovering a little of the roof, which was done by putting aside a handful of grass, we had a full view into their temple. About ten or twelve women had prostrated themselves before the Idol, which stood in a corner of the room. When they observed that they were discovered, they were in the greatest confusion; and the door, which they said could not be opened, was then immediately opened, and we could walk in without resistance; the mere view was enough to fill the mind with horror. The large Idol actually represented the Devil, with a blood-

stained face and two horns, before him stood a water-pot, half filled with the blood of animals that were sacrificed to him. In another corner of the room were smaller idols and gree-grees (charms,) lying and hanging in great numbers ; and fowls which were sacrificed to them were lying in their blood on the floor of the room. When the people saw that their gods were disgraced, they became very calm, and listened attentively while Mr. Metzger read and explained Psalm cxv., but would not have him pray in their house.'



STRIVE TO ENTER IN AT THE STRAIT GATE.

"O send out thy light and thy truth, and let them lead me."

"Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way walk ye in it."

I am sure I may say of these sweet promises as a poor pious woman once said to me. She was in great affliction—I had repeated to her, "I will never leave thee, nor forsake thee." Her eye beamed with delight as she looked up and said, 'That is a *brave* promise.' It was a simple expression ; but could you have seen the thankful Christian appearance of her countenance, you would not soon have forgotten it. But those whom love has bound to the Cross, feel and know the faithfulness of him who never chastens his children but in mercy to their erring souls, and then they only taste the bitter cup which he drank up. When his sheep go astray into a howling wilderness he seeks

them, and rejoiceth not until they are on the road the ransomed tread. And even whilst the backslider is on the road of woe, which leads again to the Cross, he gives many a healing remedy. He sees his Teacher ; his light and his truth lead him. Strive then to enter in at the strait gate. When you call—*wait*, and call again until he answers. Consider how long he waited for you ; and will you not watch one hour for him who was offered to bear the sins of many ? Wait then, I pray you, on the Lord, lest whilst you are absent he should call, and none answering, the door of mercy be shut for ever. O let the Christian's blessed privilege be yours, "Commune with your own heart." Well may I call it a 'blessed privilege,' for when by the light of his love we are enabled to search into our vile hearts, we must be humbled indeed, and he must be exalted. Christians, cherish this 'blessed privilege,' and glorify him with your hearts, so shall we rejoice and be glad all the days of our lives.

Reader ! did you ever see a sinner die ? one who when stretched on the bed of sickness added a tenfold horror to its sorrows by then for the first time, "Communing with his own heart." O it is a bitter thing to see. I have had my hand seized by such an one in the interval of delirium, supposed to be induced by his tormented conscience, "for a wounded spirit who can bear." The poor old man would seize my hand, and cry, 'My dear young lady.' But what could I do ? From the Lord only cometh salvation, and with him is plenteous mercy ; but all his life had this poor man refused to walk in the "paths of pleasantness." Only a little while before, I had seen him quite intoxicated before a cider-seller's door, though then scarcely able

to walk. He lived at some distance, and when I next went to see him his soul was gone; he had never recovered from his distracted state.

My dear Reader, if you would escape the tremendous horrors of the second death, come, come to the Cross of Jesus. Fly now unto him. Listen to the comfortable words of your God, "Come unto me, and I will give you rest." O why will ye die, and that for Eternity! Beg him to give you a new heart, and to send out his light and truth that they may lead you. You will not, indeed you will not, plead in vain. Only come when he calleth you. Do not put off repentance until a more convenient season, for it will never, never arrive. It is not an easy thing to be a Christian; it is a pleasant and it is a blessed path, but there are so few that find it.

The nurse of a very dear little child once told me, that as she was walking with her charge, little —, only six years old, on coming to a path in a field which divided, she stopped until her nurse came to her, then pulling her gown, she said, 'Here are two roads. There are but two—One leads to Heaven and the other to Hell. Anne,' continued the dear child, looking earnestly in the nurse's face, 'which are you going on?'
E—ne.



THE SUNDAY-SCHOOL BOY.

WALKING through the village a few days since, where it has pleased Providence to pitch my tent, I entered the cottage of — —, whose children regularly attend the Sunday-School, where I have the honor of taking part in the labours of the Lord's

vineyard. My attention was directed to a little boy, about five years old, whom I have had great pleasure in teaching the Alphabet, and whose progress in instruction has been very encouraging. 'Well, Willy, did you say your prayers this morning?' 'Yes, Teacher.' 'Who did you pray for, Willy?' At this he hung down his head, and attempted to hide his little face between his hands. On my repeating the question, he replied, 'I *could* say one, Sir.' 'Well, Willy, tell me?' 'I *could* say two, if I liked.' 'Say two, that's a fine boy?' 'I *could* say three, Sir, but I don't like.' 'Now, Willy, tell me who you prayed for before you went to the Sunday-School yesterday morning?' After some little hesitation he said, 'I prayed for Mr. — the Minister, Mr. —, and Mr. —.' 'Why did you pray for your Minister and your teachers?' 'Because they teach me to read and to fear God—I hope, Sir, I shall soon be able to read the Bible for myself, and receive instruction in the Bible Class.'

On retiring from the cottage I could not avoid falling into a train of meditation. My mind began to reflect how it was that individuals of more mature years did not profit from attending the means of grace. The thought forcibly struck me, whether we prayed sufficiently for our Minister; and that if we prayed more earnestly for those who were set over us as our spiritual instructors, surely we should profit more by their labours amongst us. How can we expect to hear to profit, unless we live much in prayer. Hath not Jesus said, "Ask, and ye *shall* receive?"

Should this paper fall into the hands of any persons who complain that they do not profit from the instruc-

tions of their Minister, let me urge upon them to pray fervently for him, that the Lord may enable his Servant to direct their attention to something suitable to themselves, and that their hearts may be in a proper frame to worship God. The fault too frequently is in the hearer, and not the Minister. Some lurking corruption or besetting sin that wants subduing. If we are "hungering and thirsting after righteousness," we *shall* be filled. Let us then be much in prayer and watchfulness, and aim to cultivate a devotional spirit. Allow me to say (and I speak from experience,) the more we remember our Minister at a throne of grace, the more we shall profit by his ministrations in the House of God.

Oh, then, Christian, live much in this holy, heavenly exercise. Let us follow the example of the child, and go and do likewise; then shall we enjoy communion with the saints on earth, and find, by happy experience, that

'Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity!'

M. W. T.



HISTORY OF THE ENGLISH CHURCH.

No. XV.

KING EDWARD THE VI. PROGRESS OF THE REFORMATION.

THE reign of this Prince, like an isthmus between two seas, connected two periods of religious commotion; appearing as a beautiful contrast to the turbulence and violence of the one, and the fierce and bloody

bigotry which marked the other. It also served as a safe passage through which the principles of the Reformers were to gather that strength and solidity by which they were enabled to withstand the heavy assault of those billows of persecution that burst upon them and their cause during the period of the Marian persecution. Edward the VIth. was the only son of Henry the VIIIth., and succeeded to his father's throne when he was only nine years of age. It may be safely affirmed that since the days of Josiah no prince ever displayed more true piety than was shewn during the reign of this youthful Monarch. He inherited from his mother, Jane Seymour, a highly amiable temper, and from his father, capacity, diligence, and love of learning. He possessed moreover a decided attachment to the principles of the Protestant faith, and he appears to have felt the true influence of these principles constraining his heart and conscience to seek the glory of God, and the welfare of his Church. At his coronation, when the three swords for the three kingdoms of Great Britain, Scotland, and Ireland, were brought forth to be carried before him, he observed that there was one wanting, and called for the BIBLE. 'That,' said he, 'is the sword of the Spirit, and ought in all right to govern us, who use these for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing. From that we are what we are this day; we receive whatsoever it is that we at present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength.'

From a heart thus devoted to God's service, the best designs for the promotion of true religion could not fail to proceed. The Bishops and others of the Reformers, who had fled to the continent during the dangers of the earlier period of the Reformation, now returned home, and with Cranmer hastened to mature those plans which were necessary for the success of the Protestant faith. The fruits of their councils were first a great number of injunctions issued by the King's authority, which had for their object the rooting out of superstition, and the better discharge of the several duties which belonged to the Clergy and the people. Among other things the worship of images was forbidden both in churches and private houses, and these, as well as the various appurtenances connected with this abuse, were ordered everywhere to be destroyed. The Sacrament was appointed to be administered in both kinds. The Clergy were to have pulpits in their churches, and to be allowed to marry.

But the Reformation thus so happily establishing itself by the authority of this pious King upon the ruins of Popery, was not suffered to stop here. Instead of the missals, or forms of prayer, which had been hitherto used in churches in the days when the Church of Rome possessed its sway over the hearts and consciences of the community, it was determined that the nation should have a Reformed Liturgy; and to this undertaking the Bishops were directed to turn their attention. When this great work was completed, it was printed, A. D. 1548, with the King's proclamation, and every Bishop was required to have it used throughout his diocese. A penalty was also imposed by act of Parliament on all such persons as should

corrupt it, or neglect to use it in the services of the Church. Thus originated that "form of sound words" in the public offices of religion, which is still one of the blessings for which the Church of England has to be thankful. In the reign of Queen Elizabeth, this work, at the suggestions of some eminent Divines, was again reviewed and corrected, and in the reign of James Ist. it received some smaller alterations; but we are substantially indebted for our Common Prayer Book to Cranmer, and those who assisted him, during this reign; some of whom were the ablest divines of their own or any other period and country, as for example, Melancthon, Bucer, Peter Martyr, among the German Reformers; and Ridley, Goodrich, and Cox, among our own countrymen.*

The pious zeal of King Edward did not confine itself, however, to the mere purification of the services of the Church. The great duty of preaching, which had been so much neglected and abused in former times, was now enforced upon the Clergy, and its exercise placed under salutary restraints. The first

* The form of prayer in the reign of Edward the VI., was somewhat amended in the second edition of it, published in the same reign. Calvin, whose suggestions on this point had great weight, addressed a letter to the duke of Somerset, the lord Protector, animadverting on the work; but still strenuously urging the duty of a set form. His words are, (we quote from Fuller,) 'I do highly approve that there should be a certain form of prayer and ecclesiastical rites, from which it should not be lawful for the pastors themselves to discede. First, That provision may be made for some people's ignorance and unskilfulness. Second, That the consent of all churches among themselves may the more plainly appear. Third, That order may be taken against the levity of such who delight in innovations. Thus there ought to be an established Catechism, an established administration of Sacraments, as also a public Form of Prayer.'

book of the *Homilies* was composed for their use, that the people might be instructed in right views of religion, and not be led astray by the ignorance or error of those whose duty it was to teach them the true principles of the gospel of Christ; these plain and forcible discourses, which so fully set forth the doctrines and duties of Christianity in opposition to the corrupt notions which had before generally prevailed, were ordered to be universally read by preachers, and for a time formed almost the only kind of instruction that was given from the pulpit. And it cannot be doubted that such a measure was highly judicious, inasmuch as it tended to give a certain stamp to the principles of the Reformed religion, and was the best means of diffusing generally throughout the pulpits of the land those clear statements of truth which, as presented in the homilies, still form a notable standard of faith, and a strong bulwark against error even in the present day. A similar remark may also be made respecting the *Articles* of religion which were drawn up at this period; and which were intended to set forth with authority the opinions of the Church of England, and to secure a certain degree of uniformity among its teachers. Nothing serves to shew more strikingly the wisdom of the Reformers, than the manner in which they drew up this confession of faith. That such an exposition of their opinions was necessary none can doubt, who consider the dangers of false and uncertain opinions on the great fundamental points of Christian doctrine and discipline. It may be, however, a subject of wonder and gratitude, that the Church of England should have had its standard of orthodoxy framed in the most

comprehensive words, and with a degree of simplicity that it seems impossible to improve even after the lapse of nearly three centuries.

Such were some of the principal means by which the Reformation from Popery was carried on during the reign of this excellent Prince. The firmness with which he supported every measure fitted to advance this work, and to build up the fabric of which his father, Henry the VIIIth., had laid the foundation in the renunciation of the Pope's supremacy, proved the depth of his piety, and shewed the extent of his zeal, as well as the earnestness of his attachment to the Protestant cause. Many instances are left on record to evince that his religion was an active and influential principle, which raised him much above even the most enlightened men of that day in moral discernment, and that freedom from debasing and bigotted prejudices which is one of the peculiar excellencies of the true Christian. It is to be regretted that even Cranmer himself had not wholly emancipated himself from that persecuting spirit which he had carried with him when he escaped from the thralldom of Popery. And the evil consequences followed, that he thought he did God service by inflicting upon a woman, named Joan Bocher, and another victim, a native of Holland, the usual punishment of death by burning, for teaching erroneous notions on the subject of Christ's deity and humanity. But the youthful Monarch entertained wiser notions on the subject of toleration. And when Cranmer brought him the warrant for the execution of these fanatics, and urged him to sign it on the ground that blasphemy was a crime punishable by death according to the law of Moses, this reason silenced, but

did not satisfy the scruples of the King. He signed the warrant, however, in deference to Cranmer's judgment, but not without tears, and a solemn warning, that he who advised him to this act must answer for it before God. Edward had not then completed his 14th year; and yet so much did he excel the wisest and best of his counsellors in the wisdom of his heart.

It is pleasing to record as among the best of the moral fruits produced by the Reformation at this period, the first application of the royal bounty on a liberal scale, to relieve the wants of the miserable and destitute. In consequence of an earnest exhortation from Ridley, who had preached before the King on the subject of the pitiable condition of the poor, and the duty of those in authority to provide effectual relief, a strong sensation was produced upon the mind of Edward; the result of which was the founding of Christ's Hospital, for the education of poor children; St. Thomas's and St. Bartholomew's, for the relief of the sick; and Bridewell, for the correction and amendment of the vagabond and lewd. The King endowed these hospitals upon the most ample revenues, and signed the patent by which they were granted with his own hand, at a time when by reason of continued illness, he had scarcely strength to guide the pen. 'Lord God,' said he, 'I yield thee most hearty thanks that thou hast given me life thus long to finish the work to the glory of thy name.'

And the course of this saintly Monarch was, indeed, but too soon to be finished upon earth. Only a few days after this bequest, and when he had hardly completed his 16th year, the sun of his glorious and holy career went down while it was yet day; and these

were the ever memorable words with which the dying Monarch breathed forth his angelic spirit into the hands of his Creator, and exchanged an earthly for an everlasting crown—

‘Lord God ! deliver me out of this miserable and wretched life, and take me among thy chosen. Howbeit not my will, but thy will be done. Lord, I commit thy spirit unto thee. Thou knowest how happy it were for me to be with thee, yet for thy chosen’s sake, send me life and health that I may truly serve thee. Oh, my Lord God, bless thy people, and save thine inheritance ; save thy chosen people of England. Oh, my Lord God, defend this realm from Papistry, and maintain thy true religion, that I and my people may praise thy holy name, for Jesus Christ’s sake.’*

* An extraordinary instance is left on record of the strong faith and ardent devotion of this young monarch, even in his fifteenth year. Sir John Cheeke, his schoolmaster, fell desperately sick, of whose condition the king carefully inquired every day. At last his physicians told him that there was no hope of his life, being given over by them for a dead man. ‘No,’ saith king Edward, ‘he will not die this time, for this morning I begged his life from God in my prayers, and obtained it;’ which accordingly came to pass, and he soon after, against all expectation, wonderfully recovered. This was attested by the Old Earl of Huntingdon, bred up in his childhood with King Edward, unto Sir T. Cheeke.—“The effectual fervent prayer of a righteous man availeth much.” James v. 16.



SCRIPTURE ILLUSTRATION.

“As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his masters.” Prov. xxv 13.

A casual reading of this verse, as that of many of the most forcible passages of Scripture, would

convey little if any of its meaning to the untravelled or unlearned reader ; but the exhaustless mine of Scripture truth and information will most amply reward the searcher after heavenly things.

To an Englishman what could be more *unwelcome* than snow in the time of harvest ? or the cold that usually accompanies it ? Very different would be the feeling in the hot climate of Judea ; and for further illustration, let us read what has been lately written of a country in our own quarter of the globe :—‘ A traveller from Naples towards Apulia, was crossing the first or lower ridge of the Apennines, when suddenly a sharp snow-storm came on, which soon covered the ground with a thick white mantle. As soon as the flakes began to fall quickly and compactly, all the country people set up a joyous shout, and presently men, women, and children all ran out with rakes, shovels, baskets, hand-barrows, rush-mats, and every thing available that they could seize at the moment, to collect the falling treasure. The Israelites in the desert could hardly have shewn more joyous feelings at the fall of their manna. They sang, they shouted, they laughed, not forgetting, however, to gather in the snow all the while. The children carefully rolled balls of an enormous size along the mountain’s side to throw them into the snow caves, (deep wells or caverns, or sometimes natural caves, among the rocks into which they throw the snow in broad, thick, purely-white layers.) They were all evidently foretasting the refreshment and delight, to be procured from this gift of winter, during the scorching heats of summer, and the suffocating airs of the sirocco ; not overlooking, in all probability, the gains to be derived from

selling their overstock of snow to their neighbours in the hot thirsty plain of the Terra di Lavoro. As the travellers went by the groups of busy peasants, the men and boys shouted out to them "here, sirs, is a fine harvest, this is a fine harvest!" A plain glass of water cooled with a piece of snow costs about half a farthing. Shops, and ice-venders, are found at the corner of every street in Naples; the same may be said of Sicily. In the great thoroughfares the stands at certain hours of the day are constantly surrounded by impatient customers, who empty the glasses more quickly than the dealers can fill them.' Will not this account help us more fully to understand the deep heart-felt yearnings of the Psalmist after heavenly things, when he sang, "My soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is?" *We* know comparatively nothing of this intense natural thirst; are we in any small degree acquainted with its spiritual longings? If we are *not*, beloved, then is the latter portion of this beautiful text as void of real, *actual, personal*, meaning as the former; a faithful messenger refresheth only those who can say with David, "Like as the hart desireth the water brooks, so longeth my soul after thee O God; my soul is athirst for God, yea even for the living God." The words of life and truth fall heavily on the stopped-up ear, coldly on the unregenerate heart. When enlightened by the Spirit, softened by the grace and mercy of Christ, the words of his faithful messengers invigorate and cheer as do the springs of water the traveller in the thirsty desert, as the cold snow in the time of harvest. M. K.

THE JEWISH PASSOVER.

THE celebration of the ordinary Sabbath commenced on the evening of Friday, and terminated at the going down of the sun on Saturday. "From even unto even shall ye celebrate your Sabbath," (Lev. xxiii. 32.) But the Jews in the concluding period of their government had innovated so far on the Mosaical institution, as to prohibit the Passover from being observed on Monday, Wednesday, or Friday, and to appoint the celebration of it on the following day. The year in which our Lord suffered death, this great annual feast fell on a Friday, beginning at sunset on Thursday evening, (as all their festivals began the evening before, at the going down of the sun;) and the Redeemer accordingly, who came to fulfil all righteousness, ate the Paschal Supper with his disciples on the evening of Thursday. Yet the Jews, we find from the evangelical narrative, were not to observe that rite till the following evening; and hence the early part of Friday being the preparation, they would not go into the Judgment-hall, "lest they should be defiled, but that they might eat the Passover," (John xviii. 28,) after the going down of the sun. For the same reason they besought Pilate that the bodies might be removed; (John xix. 31;) intimating that the day which was to begin at sunset was to them a high day, being in fact not only the Sabbath, but also the Paschal feast; both extremely solemn in the estimation of every true Israelite.

On the ground now stated is easily explained the apparent discrepancy between the account given by St. John and that of the other Evangelists. *They* tell us that our Lord celebrated the Passover on

Thursday evening, the first day of the yearly festival ; whereas the beloved disciple relates, that the next morning was still the preparation of that ordinance which was to be observed by the whole nation the ensuing night. Both statements are perfectly correct ; only our Saviour adhered to the day fixed by the original institution, while the priests and lawyers followed the rule established by the Sanhedrim, which threw the festival a day after its proper time. The proper preparation, indeed, of every festival began only at three o'clock, called by the Hebrews the ninth hour, and continued till the close of the day, or the disappearance of the sun. It was at that hour, accordingly, that the Jews entreated the governor to take down the bodies from the Cross ; holding it extremely improper that any token of a curse, or capital punishment, should meet their eyes while making ready to kill the Paschal Lamb.—*Russel's Palestine.*



EXTRACT FROM A SWISS AUTHOR.

“His sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.” John xi. 3.

DISCIPLES of Christ, is it thus ye act in distress ? Do we not see you relate your sorrows to your relations, your neighbours, your friends, ere ye say one word to Jesus ? Do ye not run here and there for relief, forgetting the source of all grace, and every good and perfect gift ? Is it not true that ye are agitated and mourn in bitterness, forgetting him who has said, “I, even I, am he that comforteth you ?” Different was the conduct of the sisters of Lazarus. They sent to Jesus ; they believed the love of Jesus, and the fulness of power given him in heaven and in earth ; they knew the prayer of faith never entered his ear

in vain—this was enough for them—“ Lord, he whom thou lovest is sick.” What faith, what confidence, what full resignation is here ! It is scarce a supplication that is poured from their afflicted hearts. Oh my friends, if you thus know the Lord Jesus ; if you have found in him the Saviour of your soul ; if you know that you belong to him, that he loves you ; if you know by faith in his word that nothing shall separate you from his love, you will go to him in all your trials, with the confidence of Martha and Mary. He who is your Saviour, will also be your comforter. You will believe that he who has given his Son for you will with him give you all things needful for you ; and at the thought of that blessed inheritance he has procured for you, you will be ashamed to sink in heaviness, cast away your confidence, and distrust his faithfulness and love, during the little while that yet separates you from that Eternity. Then in every trial of mind or body, you will only need for yourself, or for those you love, that simple touching word, “ Lord, he whom thou lovest is sick.” Open thus your heart to Jesus ; tell him simply your distress ; tell him in all your wants, in all your sufferings, or in the sorrows of those dear to you, “ Lord, he whom thou lovest” is in anguish—“ he whom thou lovest” is surrounded with temptations and with difficulties—“ he whom thou lovest” is mourning over his weakness, his coldness in thy service, the sin that yet remaineth in him. Oh if it is not to bring your friends to Jesus, to lead them to him as it were by the hand ; to tell him at each infirmity you witness in them, or at each sorrow you see them suffer, “ Lord, he whom thou lovest is sick ;” if it is not *thus* you love your friends, be assured you love them not at all, or but with a poor perishing, vain, earthly love. PLANT.

VERSE SYSTEM.

Rom. ix. 26. (August 1.) "In the place where it was said unto them," &c., that is, in the dark places of the heathen world, where in the Old-Testament-times there was no church of God's people. (Hos. i. 10.)

Verse 27. "Though the number of the children of Israel be as the sand of the sea," &c. only a small company shall be left remaining out of the great multitude that shall perish. This prophecy, (Isaiah x. 22, 23,) like many others, had a just application to the remnant who were saved from the hand of Sennacherib, while the Apostle here applies it to those few of God's elect among the Jewish nation who were to be saved by believing in Christ.

Verse 29. "Had left us a seed;"—except the Lord had reserved from the common destruction of the Jewish church and people, a small company out of which God would cause his church to spring up again.

Verse 32. "They stumbled at that stumbling-stone."—Neither hath this ceased to be a stumbling-stone to the natural pride of the carnal man, which would lead him to consider the righteousness of Christ, (if he considers it at all,) as a mere supplement or make-weight to his own short-comings, in fulfilling the requirements of the law. How a due consideration of the real nature and intent of the law beats down the fatal confidence of such "Lawyers," (see Luke xi. 52,) such sticklers for the letter, but preventers of the "end," of the law, the Apostle proceeds in the next chapter to shew.

Rom. x. 2. (August 10.) "They have a zeal of God but not according to knowledge,"—according to that knowledge which a broad view of Scripture-truth imparts. Many wise heathens were led by their light

to the idea of God as an Almighty Being, infinitely just and good, and likely to be pleased with certain courses of conduct on their part,—but it is the revelation of the Gospel of Christ ALONE that gives unto man in addition to the knowledge of the characters of God, the knowledge also of the separation of his own nature from that of God, and a way of reconciliation to him. It is in subordination, as it were, and with continual reference to this two-fold knowledge, that the *Christian* exhibits his zeal of God.

Verse 3. “Going about to establish their own righteousness;”—going about by a way of their own, thus evincing that pride of self-will, which rather merits the wrath, than purchases the favour, of God;—seeking to prop up their own righteousness in this point and that point, and not accepting Christ as their all in all, as the Lord their righteousness; deforming, by unsightly daubs and patches of their own devising, the full and spotless robe prepared by him, in which his people seek to appear and glory.

Verse 4. “Christ is the end of the law,”—the very scope of the law—that to which it was meant to lead, as a schoolmaster conducting his children by many and various means to the object of their instructions, even truth:—thus so far from the Law being made void, it is for ever established, as an effectual instrument, under the application of God the Spirit, to the bringing of the sinner to the knowledge and reception of the only name under heaven whereby he can be saved.

Verses 6—8. The Apostle sets the peace and joy in believing, that is, in the righteousness which is by faith, in opposition to the perplexing uncertainties of those who would fain fulfil the righteousness demanded by the law. The law, in a certain respect, offers

heaven on an impossible condition—"This do and live"—and threatens death eternal on that breach of it, which every man is guilty of; so that he who will be justified by it, must oft be constrained to look around him in despair, and cry, 'O, who will ascend heaven and take me thither! O, who will go down into the grave and snatch me thence?' On the other hand, he that relies simply on Christ for acceptance, is at rest on these points; for Christ *has* ascended into heaven, having fulfilled for his people all the righteousness demanded by the law, and will take them thither: He too *has* descended into the grave, and destroyed for ever, as it regards his people, him that had the power of death.

Verse 8. "The word is nigh thee," &c; St. Paul accommodates that which was primarily said of the law, to the Gospel, "the word of faith which we preach." 'The Gospel-righteousness which is by faith has been preached and explained to you by us; you have clear views of it, and can describe it with your mouths, and doubtless the experience in many hearts of its power, at the same time bears witness to the reality of that which your lips express: and the sum and substance of that message of ours, was this, "if thou shalt confess," &c. verse 9.'

Verse 17. "Hearing by the word of God;"—"that ye Romans and all Gentiles should hear the tidings of this righteousness which is by faith, was enjoined upon us Apostles, by the word and commandment of our God and Saviour.'

Rom. xi. 1. (August 30.) "Hath God cast away his people?" St. Paul was a living proof that he had not: he was a Jew, and yet possessed a good hope through grace.

THE GLORY OF ZION.

“Beautiful for situation, the joy of the whole earth, is mount Zion.” *Psalm* xlviii. 2.

ZION is Jesu's dwelling-place,
The palace of his love ;
'Tis there he sheds abroad his grace,
And lifts our thoughts above.

There as a Refuge he is known,
By those who love his name ;
He makes their cares and wants his own,
And soothes their ev'ry pain.

'Tis there the heav'nly—peaceful Dove
Mysteriously makes known,
The wonders of the Father's love,
The vict'ries of the Son.

And there he calms the troubled breast,
And dries the mourner's tears ;
On Jesu's bosom bids them rest,
And drives away their fears.

Come, then, blest Spirit ! come and dwell
Within thine house of prayer ;
That list'ning crowds may wond'ring tell,
'Jesus the Lord is there.'

Come as the rain—the wind—the fire—
Come as the falling dew ;
Come ev'ry sinner's heart inspire,
Nor let thy gifts be few.

Then will we triumph in thy grace,
And spread thy name abroad ;
Jesus, our hope and righteousness,
Our Refuge and our God.

J. W. M.



LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XI.]

SEPTEMBER, 1835.

[Vol. IV.

THE DOCTRINE OF THE VISIBLE CHURCH.

(TRANSLATED FROM CALVIN'S INSTITUTES,
B. 4. c. 1. § 7—20.)

THERE are two communities of both of which the sacred Scriptures speak indifferently as—the Church. Sometimes by the Church they mean that which is really such in the sight of God—a Church to which none belong but those who, by the grace of adoption, are the sons of God, and real members of Christ by sanctification of the Spirit. And in this case, also, it includes, not merely all the saints existing upon earth, but all the elect who have lived from the beginning of the world. The word Church, however, in Scripture is frequently an expression for the whole body of men throughout the world who profess the worship of one God in Christ—who have been received into this faith by Baptism—who testify, in partaking of the Lord's Supper, their unity in faith and charity—who agree in God's word, and maintain the ministry which Christ appointed for the sake of preaching it. In this Church are many hypocrites, who have nothing of Christianity besides the name and form—many who are ambitious,

covetous, envious, or slanderous, some even of impure lives, who are either tolerated for a season, or because they cannot be convicted of their criminalities, or because the discipline maintained is not at all times as rigid as it ought to be. Now, as it is necessary to believe in the Church which is invisible to us, and apparent only in the sight of God; so we are also required to respect this which, in reference to men, is called the Church, and to adhere to its communion. And accordingly, so far it is of importance to us to be able to distinguish it. The Lord has pointed it out to us by certain marks and characters by which it may be known. Indeed to know who are his, is the special prerogative of God himself—a prerogative which he has cautioned us against the rashness of attempting to invade, as events discover every day how far the secret purposes of God transcend our apprehension: the most wretched and abandoned profligates returning, through grace, into the way; and those who apparently ‘excelled in virtue’ making shipwreck of their faith, and going at last to ruin. So that according to God’s secret predestination, as Augustine saith, there are many sheep outside the fold, and many wolves within it. For God knows, and has set his seal on many, who are not hitherto acquainted either with him or with themselves. And of those who exhibit the external indications of belonging to his people, God only knows which are really holy, and such as will persevere unto the end, which is the crown and consummation of salvation. But still the Almighty foresaw that there would be an advantage in our knowing who we were to consider as his children, and he has met our wants accordingly. This, however, was a

case in which the assurance of positive belief was not required. He has therefore substituted the judgment of charity in the place of it—a judgment by which we acknowledge as members of the Church all those who in their confession of faith and course of life profess the same religion as ourselves. But it was of more importance to us, (indeed necessary to our salvation,) that we should be able to distinguish with certainty and precision his real body, and accordingly the marks by which he has taught us to distinguish this are proportionably clearer and more conclusive; and the Church itself therefore appears before us in distinct and conspicuous exhibition. Wherever we see the word of God faithfully preached, and the Sacraments administered according to Christ's most holy institution, there we can have no doubt whatever but that we see a Church of some description; since it is impossible that his promise should fail,—“Where two or three are gathered together in my name there am I in the midst of them.”

But, in order to have a clear conception of the whole of this idea, we may usefully advance to it by the following steps. First, the Church universal is a number of persons collected out of all nations whatsoever, separated from one another, and dispersed about in different parts of the world, but agreeing in the truths of God's holy word, and connected by the bond of a common Christianity. Under this are comprehended those particular Churches which are established in towns or country places, as necessity requires, each taking the name, and entitled to the authority of a Church. Thirdly, Individuals, who, in virtue of a profession of religion are held as members of Churches of this kind,

though they may, in point of fact, be aliens from the Church, belong to it nevertheless in a certain sense, till they are publicly and authoritatively expelled from it. But there is a difference to be observed in judging of individuals and of Churches. For it may happen that those whom we may not consider entitled to rank as persons of piety we may be notwithstanding bound to treat as brethren, and to reckon as believers on account of the Church's consenting to allow them to continue in Christ's body. Now in the case of these persons we are not directly parties to making them members of the Church. We merely leave them the place which we find them occupying among the people of God, till they are expelled from it by a legitimate authority. But it is a different judgment which we are to form of the whole body, which, so long as it has the ministry of the word, and the right and due administration of the Sacraments, is beyond a doubt entitled to be regarded, and to be allowed the station of a Church, for so long it is certain that it is not fruitless "in the sight of God." And in this way we at once preserve to the universal Church its unity, which diabolical spirits have always made it their endeavour to destroy; and at the same time leave all properly constituted communions, distributed as occasion requires in different places, in possession of the authority belonging to them. We have assigned the preaching of the word, and the administration of the Sacraments, as the marks by which the Church is to be distinguished. For it is impossible for the word to be preached and the Sacraments administered without producing fruit, and, by the divine blessing, being attended with success. I do not mean that wherever the

word of God is preached, it immediately produces fruit, but that wherever it is *received* and *finds a settlement* it is never without its producing its appropriate effects. But, however this may be, wherever the preaching of the Gospel is listened to with reverence, and the Sacraments are kept up at the same time, there so long the lineaments of the Church may be held to be neither equivocally, nor doubtfully discernible; nor will any with impunity condemn its authority, reject its admonitions, resist its decrees, or trifle with its censures, much less secede from it entirely, and destroy its unity. For the Lord attaches that importance to communion with his Church, that he considers those deserters from religion who schismatically withdraw from any Christian Society which does but adhere to the true administration of the word and Sacraments. He magnifies the Church to such a degree that he makes a contempt of its authority a derogation from his own. Nor is it an unimportant consideration that the Church is called the pillar and ground of the truth, and the house of God. By which expression Paul means that the Church is the faithful guardian of the truth of God, to prevent its failing in the world; that it is God's will to maintain the preaching of his Gospel in its purity by the ministrations and instrumentality of the Church: and acts in this like a tender father in providing us with spiritual sustenance, and whatever may be requisite for our soul's health. Nor is it mean praise when we find the Church declared to be elected and separated by the Lord Jesus for a spouse "without spot or blemish," and his body and fulness. Whence it follows that secession from the Church is a denial of God and of

his Christ; a consideration which ought to make us the more cautious of falling into separation, when we find it so malignant in its character; because as, so far as in us lies, we address ourselves to overthrow the truth of God, so we are deserving of experiencing the utmost severities of his displeasure. Nor can we imagine a criminality of character more atrocious than that involved in a sacrilegious violation of the union which the only-begotten Son of God has condescended to form with us.



THE TRUE RICHES.

WHILST on a visit at the house of a friend, a short time since, an anecdote was related to me by a Clergyman, so striking in its nature, so calculated to advance the Redeemer's kingdom, that I am induced to commit it to the Press, in the hope that, with God's blessing on this humble endeavour to promote his glory, the careless may be awakened, and the consistent Christian confirmed in his holy walk with God. The facts are as follows:

In a western county there resided a gentleman in a splendid house, with park and pleasure grounds, surrounded by his own possessions, which were so extensive that when he walked abroad he might be almost said to be, 'Monarch of all he surveyed.' One day as he was strolling in his domain, he observed a poor man getting over the park paling, and making his way towards a beautiful spring of water, he resolved to watch him; he saw him kneel down by the spring and pray fervently; he then took out a crust of bread, dipped it in the pure water, ate it joyfully, and then

closed his frugal meal with prayer to the Almighty Giver, not only of the bread to strengthen man's heart, but of that "living bread," with which his own soul had been abundantly nourished. The rich man drew near to address him, but only to make a mock of the poor man's prayers, and plainly to discover by his impious conversation that *he* was "living without Christ and without God in the world." The conference over; the poor man returned to his occupation, the rich man to his princely mansion, his liveried servants, his sumptuous table. At night, tossing about on his bed of down, he thought he heard a voice distinctly utter the following words, 'Before to-morrow the richest man in this parish will be no more.' This sentence sounded in his ears as the messenger of death to himself, as he knew of no man in the parish whose wealth could be named with his own; he tried to compose himself; the warning-voice was thrice repeated. In the morning the servant came into the room to open the shutters and, it being a beautiful spring day he also opened the window. A passing bell was then distinctly heard denoting that some immortal spirit had departed. The gentleman enquired what it meant, and was told the poor man, with whom he had conversed the preceding day, had been found dead in his bed. Then, said the gentleman, 'The richest man in this parish is no more, and I am the poorest.' It pleased the Almighty, whose thoughts are not as man's thoughts, nor his ways as our ways, to renew from this time the heart of this gentleman, and he exhibited in his future life and conversation that he was indeed a child of God. It appears to me, my dear friends, that this true and touching anecdote ought to produce in our minds most

solemn and serious enquiries. Do we possess 'the True Riches?' If, like the poor man, we were suddenly summoned to the tribunal of the Most High, are we prepared to meet our God? Are we in Christ Jesus? If our consciences testify against us, let us go to him who has bidden all those who are weary and heavy laden to come unto him—be assured he will give us rest.

Another reflection presents itself, namely, that those whose hearts are not softened by Divine Grace have not the proper relish of the good things of this life, for "Godliness has the promise of the life that now is, and of that which is to come." The rich man, of whom I have been speaking, in his unconverted state saw nothing in its true colours. The landscape had its praise, but not its Author; whereas the poor man could walk abroad, enjoying every beauty of nature—"His were the mountains, and the vallies his"—his Father made them all.

May we, my dear readers, enter into the all important question, "What must we do to be saved?" Let us, in humble reliance on the Saviour of sinners, pour out our hearts before him in holy confidence and trust, beseeching him to unite us to himself by a living faith; he will in no wise cast us out. He will guide us by his counsel, and afterwards receive us to glory.

To the young and to the aged, the warning voice may come; the longest life is as nothing to eternity. O consider this ye that forget God, and turn to him with full purpose of heart. "Ask and ye shall have;" "Seek and ye shall find." These are the gracious words of him who spake as never man spake. Whatever may be your station as to this world's possessions,

if in Christ Jesus ye have 'the True Riches.' Although bread and water be your daily food, and like your blessed Master you have not where to lay your head, you can say with the Apostle, "Having nothing, yet possessing all things."



ELISHA'S CHAMBER.

"Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." *2 Kings* iv. 10.

SUCH was the simple style in which the Shunammite, though a person of fortune, fitted up Elisha's bedroom. We may be sure that she would not neglect any thing that might tend to the Prophet's comfort; but she knew his temperate habits, and that he would not (from principle) desire any needless ornaments, or costly indulgencies. A bed and a table, a stool and a candlestick, served for him who could make kings to tremble. Very unlike, indeed, to the expensive and luxurious fashion of the present day: what with the couches, and elegant tables, and ottomans, and mirrors, and perfumes, and fancy articles, a modern chamber is more like a Turkish divan, than a place for meditation, devotion, and sleep. It would be well for believers, and especially Ministers, even in their furniture and dress to let their moderation be known. A fixed standard for these matters cannot be set up; persons must be influenced by principles, and be guided by circumstances; still it cannot be wrong to advocate an unaffected plainness in a professing disciple of a crucified Master, remembering the

Apostle's exhortation to "avoid even the appearance of evil." "Ye are a peculiar people;" "Ye are not of the world," are Scriptures still in force when applied to the people of God; and if such are sometimes perplexed when visited by the children of this world who see no harm in display and carnal ease, they must be true to their master; for how can they believe who receive honour one of another? they must be witnesses for Christ and bear an open testimony for him until he come.

Casting our eye around the homely bedroom of this man of God, we perceive that there is wanting that appendage to a Christian chamber, *a Bible*. Ah, the Prophet desired in vain to see those things which we see, and to hear the things which we hear! He would have rejoiced to search the Scriptures, and would have 'meditated day and night' on 'the great mystery of godliness.' Now we remark in some houses, where every kindness is shewn to the guests, and every attention paid to their bodily wants, that the food of the soul is placed out of reach. A Bible is evidently not counted as suitable to a bedroom, and he who would close and begin the day with the word of God, is often reduced to the painful necessity of asking for a Bible, and thus making a boast of his religious practice. Yet, alas, how many are they who, though supplied with the Scriptures, find no time, because they have no inclination for reading! They will spend hours before the glass in adorning a corruptible body, but not give a minute to the glass of God's word for the benefit of the immortal soul. Where, however, the daily reading of the Scriptures is neglected, there we are confident, prayer is also either neglected, or

used only as a cold and unmeaning form. O ! from such an awful state as this may God in mercy deliver every one who may read this paper. **TRE.**



THE SUN OF RIGHTEOUSNESS. (Mal. iv. 2.)

CONSIDER this character of our Lord with reference to the varied frames of the believer's soul. If the sun does not appear to shine the reason is not because it is no longer in the firmament of heaven, or is changed in its nature, but because the earth or a cloud has intervened between it and us. So if there be no joyous heavenly light in the soul, it is because a cloud of sin has intercepted the healing beams of the blessed Sun of Righteousness, for in him is no variable-ness, neither shadow of turning, (James i. 17,) in him is no darkness at all. (1 John i. 5.) And how will this consideration influence the true Christian in his detestation of sin ; not merely on account of the curse finally entailed upon it, but because it now shuts him out from communion with his God and Saviour.

Sometimes too the Lord is pleased to exercise the faith and patience of his children by permitting clouds of affliction, or mists of melancholy, to sit brooding over their hearts, or by shrouding himself, as it were, with a cloud to hide himself from them. Thus David makes the piteous appeal, (Psalm x. 1,) " Why hidest thou thyself in times of trouble ?" and so in Lam. iii. 44, it is written, " Thou hast covered thyself with a cloud, that our prayer should not pass through." Instead of the full orb of the Sun of Righteousness we discern, it may be, but a faint and distant glimmering, and in the extremity of bitter anguish are compelled

to exclaim, "Out of the depth have I cried unto thee, O Lord ; Lord hear my voice." (Psalm cxxx. 1, 2.)

With this frame of mind, however, we must not rest contented, nor indulge in it: we must importunately implore the Sun of Righteousness to arise and dissipate the gloom. And, indeed, though clouds and thick darkness may intervene, yet faith knows that there the sun is, faith sees it beyond the clouds and between the clouds. And what can be a higher privilege, a more blessed confidence, than to know that though by reason of our nature's frailty the sorrows of our hearts may be enlarged, and deep may be the gloom that may at times sit sullenly brooding over our souls, yet the Lord Jesus remains still the same yesterday, and to-day, and for ever ; (Heb. xiii. 8 ;) he is not liable to our contingencies ; his love changes not with ours ; our hearts may in spite of ourselves be chilled, but his is warm with love ; and Satan's withering breath may strive to blast the rising prayer, but Christ knows the workings, the strivings, the agony of the heart ; and, however he may appear to wink at our sufferings, his eyelids are notwithstanding trying us, (Psalm xi. 4,) and his faithful heart deeply touched with a feeling of our infirmities. (Heb. iv. 15.) O then let the flesh, let the world, let hell itself perform its worst, our sun shall yet again arise upon our hearts with healing in his wings. Christian, however darkly thou mayest now see Christ, remember this—the darkness is all thine own.

Σ.

SOUL-CONFERENCE.

The Soul's Conflict from the daily Assaults of Sin.

Which conflict that it is truly spiritual and sincere

will appear by these signs. 1. The sanctified person acts against the power, while he groans under the weight, of his sin: he hates its pollution, as well as dreads its guilt: he abhors its filth, as well as fears its punishment. 2. The saint of God, in his spiritual conflict, he is both earnest to discover his corruptions, and zealous to subdue them; whereas the natural man seeks out his corruptions as the coward does his enemy, unwilling to find him, and afraid to fight him. 3. Whereas the natural man, like him who is neither of one side or the other in a state, is offended with the tumult and uproar that disquiets him; the spiritual man, like a loyal subject, is incensed against the Babel-lusts that raise this tumult, and cause this disquiet. 4. His heart does as suddenly startle at the motions of sin as the lamb does at the presence of the wolf, and this from that great contrariety and secret antipathy which is betwixt sin and grace, the flesh and the spirit; an antipathy as great as that betwixt light and darkness, Christ and Belial, heaven and hell. Lastly, above all the evils sin brings upon the soul, this that it deprives of communion with God is the most afflicting. In which affliction, these are the words of complaint—

The Words of Complaint.

‘Oh! how, how can mine heart be right with God, which so often revolts from him? How can mine heart be sound, which is continually sore? When, with sighs and groans in humiliation, I have confessed and bewailed my sin, presently upon temptation I commit and repeat it. Thus my wounds daily bleed afresh, and thereby my spirit faints, and my hope fails. I shall one day perish by the hand of sin, as

David complained he should do by the hand of Saul, for that daily my strength decays, my grace diminisheth, my comforts fade, mine evidences for heaven are blotted, my seals defaced, my life is become my trouble, and death it is my terror; I fear to die, and yet have no joy to live; wretched man that I am, who shall deliver me from this body of sin and of death!

The Grounds of Comfort.

I. The holy dispensation of the all-wise God;—according to which it is, that neither the merits of Christ's blood, nor the sanctification of Christ's Spirit, doth yet so far prevail as to root out the being of corruption, though it wipe off the guilt, and weaken the power of sin. *Damnatum est peccatum, sed non extinctum*; Christ hath condemned sin in the flesh, condemned, but not extinguished; *κατεργασεν* he hath condemned, the word is metaphorical, for that condemnation implies a deprivation of all preceding privileges and power. Thus our Lord Jesus Christ he hath dealt with sin; he hath so disannulled it in the faithful, that it hath no more place to appear in judgment, no more guilt to bind over unto death; there being no condemnation to them that are in Christ Jesus.

2. Our nature is pure and perfect in Christ;—in which he has satisfied the justice of our God as being the Lamb of God that takes away the sin of the world, even the sin of nature as well as of our lives, our original as well as our actual sin. And seeing that "it hath pleased [the Father] that in him should all fulness dwell," he will communicate to us of his fulness, till he hath wholly destroyed the Serpent's seed, till he hath made us pure even as he is pure, not

only subduing the dominion and reign of sin by *grace*, but also destroying the life and being of sin by *glory*.

3. No man is sensible of sickness, but who hath life;—and therefore sense of sin is a sure symptom of the life of grace. So that (O thou afflicted soul!) in thy conflict with sin thy very grief is a ground of comfort, this being a sure testimony of true sanctification that thou canst not endure the close workings of thy secret corruption, but art still solicitous to cast out the enemy, to establish the peace, to vomit up the poison, to preserve the health of thy soul.

4. It is a *free* and *willing* subjection to the commands of sin which declares the soul to be under the power and dominion of sin;—but by our opposing and resisting, our lamenting and bewailing our sin, we manifest plainly sin does rebel, but does not reign; prevails as a tyrant, but rules not as a king. And where grace hath the throne of the heart, and sways the sceptre, there Christ rules by his Spirit, and will in the end make us to overcome by his power. The battle is the Lord's, and the victory shall be ours, notwithstanding all oppositions of sin and Satan, of the flesh and the world, of earth and of hell; we shall be "kept by the power of God through faith to salvation." For what, hath our Lord Jesus Christ begun and shall he not perfect the work of grace? Hath he made the purchase, and shall he not make us to possess the inheritance of glory?

Lastly, Seeing thou cleavest unto the Lord with purpose of heart, though thou servest him not in perfection of holiness, these infirmities and failings which are thy *burden*, they shall not be thy bane. If the ravished virgin cry out she is, in the censure of the law,

guiltless, by her cry having proved her rape. And thus, a sure testimony it is sin hath committed a rape upon our souls and ravished our hearts, when we cry out in our trouble unto the Lord: and sure God who commanded indulgence unto the ravished virgin, will vouchsafe pardon to the ravished soul.

The Rules of Direction.

1. Be constant in thy Conflict;—in the sense of thine own wants looking unto the Lord Jesus Christ in his fulness, and in the weakness of thine own strength relying upon the Almightyness of Christ's power. Be not disheartened by some losses, not discouraged by some foils, not dismayed by some wounds, but by fasting and prayer renew thy strength, and then by diligence and zeal renew the combat: thus shalt thou gain by thy losses, get ground by thy falls, increase thy graces by thine infirmities.

2. Preserve the judgment of thy mind clear, and the frame of thine heart tender;—that so the understanding may discover to thee what is evil by its light, and the heart restrain thee from it by its tenderness. Restrain, by some secret checks of conscience, the first risings of corruptions, that so they get not head by any rebellious wickedness to grieve God's Spirit, and to disquiet, yea wound thine own. Let it be thy pious policy to fight thine enemy when he is at the weakest. Thus set upon sin in its first motions, quell it in its first risings; for, indeed, that which increaseth our guilt, and destroyeth our peace, is our willing entertainment of sinful motions, our ready cherishing corrupt desires.

3. Keep up an holy jealousy over thine own heart;—for it is not in the power of Satan to hurt the soul but

by its self ; its own weapons must wound it, its own treacherous affections must betray and destroy it. And such is the heart's deceitfulness that those corruptions lurk in it which we think have no affinity with our nature, but are most contrary to our frame and disposition. As who could have imagined Moses's meekness could have become guilty of murmuring ? or David's tenderness guilty of murder ? Wherefore in this holy jealousy over thyself, search diligently, and examine frequently the state of thy soul, the temper of thine heart ; and know assuredly this strict examination will weary the soul of sin, thereby subduing thy heart from allowing, approving, or delighting in it. And thus, however, with the sheep thou slip into the mire through weakness ; yet thou shalt not with the swine wallow in it with delight.

4. Be humbled in the sense of that body of sin—carnal concupiscence—the polluted fountain from whence issues all our filthy streams of sinful thoughts, words and actions ;—it may be God suffers Satan to shake the vessel that the dregs may appear ; to pursue us with his temptations that we may be the better able to discover our corruptions, and so discern the true womb of all our misery, that which breeds and fosters all our disquiet. Whilst then we bewail the guilt and pollution of our actual transgression, with David pass we from the branches to the root ; let the stream lead us to the spring, that of original corruption, which defiles the whole man, and maintains an irreconcilable war with the sanctifying grace of God's Spirit. Though we are grafted into Christ, yet will God have us mindful of our old stock, that we may the better glorify him in the power of his grace which

sanctifieth and saveth us. And, indeed, unless we bewail sin in the affection as well as in the action, unless we be humbled for our particular transgression, our repentance cannot be sound, nor our peace settled. Our repentance not sound, which must be a thorough hatred of the whole body of sin; our peace not settled, which must be not only from mercy pardoning, but also from grace subduing sin.

Lastly, Increase the importunity of thy prayer—as thou seest sin increase in the impurity of its pollutions;—and to strengthen thy prayer, fix thy faith upon the promises, those of the Gospel of Christ, and Covenant of thy God; as “that he will blot out our transgressions, and remember them no more;” “That he will put his fear into our hearts,” and “That he will give his Holy Spirit to them that ask it.” Especially look up to Christ as the fountain set open to Judah and Jerusalem, even to all penitent sinners; to wash in for sin and uncleanness. And if thus (O thou afflicted soul!) if thus thou make good the combat by prayer and penitence, our Lord Jesus Christ, the Captain of our Salvation, will make good the conquest through grace and mercy, by sending forth judgment unto victory—victory over sin and Satan, and all the powers of darkness. Thus, blessed ‘Jesus, save the soul which thou hast purchased; sustain by thy grace whom thou hast redeemed by thy blood. Amen.’



VERSE SYSTEM.

Chap. xi. verse 5. (September 3.) “Even so then at this present time also there is a remnant,” &c.; the Apostle had brought forward the case of Elijah as

presenting a history of God's dealings then, of a piece with those he was now speaking of. As God answered Elijah's complaint of the universal apostacy of Israel, (1 Kings xix. 10—18,) by shewing him that He had still reserved for himself, out of the mass, a people, (seven thousand in number,) kept faithful amongst the faithless; so now, though the body of the Jews as a nation were cast off, yet God forbid that we should say that he had cast away *his people*, for *his people* were that remnant, who, according to God's gracious election of them for himself, were preserved from apostacy, and, as the Apostles and others, embraced the Gospel of Christ to their everlasting salvation.

Verse 6. "And if by grace, then is it no more of works," &c.; if this election of a people out of the mass be "of grace," as it is said to be in the verse going before, "then is it no more of works;" they were not chosen on account of any good works foreseen in them, as some have dreamed, else "grace would be no more grace;" that is, such a mixture of grace and works would destroy the very nature of grace, which is to be perfectly free in all respects.

Verse 7. "Israel hath not obtained," &c.; the Jewish nation, as a body, hath not obtained the salvation they sought for, seeking it as they did in their own way of works; "but the election hath obtained it," *i. e.* the remnant have obtained salvation, seeking it in Christ, in consequence of having been chosen of God unto it; "and the rest were blinded," left by God's just judgment to their natural ignorance and obstinacy, whereby they were blinded by the god of this world to reject the glorious salvation of the Gospel of Christ.

Verse 9. "Let their table be made a snare," &c. ; *their table*—as if the food placed on our tables for our use and comfort by nourishing us, should turn to our misery and death by choking us. So the spiritual food provided at the *table* of the Lord, which is "meat and drink indeed" to the true believer, becomes a soul-destroying morsel to him that eats and drinks unworthily ; and the Gospel, which was a savour of life unto life to the remnant among the Jews that welcomed it, became a trap, a snare, and a stumbling block to the mass that rejected it.

Verse 11. "Have they stumbled that they should fall?" in consequence of their stumbling at Christ shall they finally and irrecoverably perish as a people?

Verse 12. "If the fall of them be the riches of the world," &c. ; their fall from their state as a church and peculiar people of God was the means of enriching "the world," that is the Gentiles, with the knowledge of that salvation which up to that time had been hidden from them.

Verse 15. "What shall the receiving of them be?" the receiving of them by a general conversion into the body of the church again, which we have still to look forward to, will be as "life from the dead ;" as a mighty miracle, and extraordinary cause of joy and blessing to themselves and to all the earth.

Verse 18. "Thou bearest not the root," &c. ; to stop all boasting of the Gentile Church against the Jewish in its present wretched state, let them remember that they are but as branches grafted upon the Jewish stock.

Verse 25. "Until the fulness of the Gentiles be come in ;" till the full number of God's elect from

among the Gentiles shall have been gathered into the Church of Christ shall the Jews remain in their blind rejection of Christ ; and then through faith in the now rejected Messiah " all Israel shall be saved ;" that is, all the number of God's elect amongst them shall be gathered in too.

Verse 28. " Beloved for the fathers' sake ;" for the sake of Abraham, Isaac, &c., whom God loved and chose for his peculiar people, to whom the promises were made which concerned the temporal and eternal welfare of their seed after them.

Verse 29. " For the gifts and callings of God [are] without repentance ;" that is his special favours, according to which he has chosen them to be his peculiar people, are such as he will never change. " He is not a man that he should lie, nor the son of man that he should repent" of any of his purposes or appointments concerning his people.

Verse 31. " Through your mercy ;" as upon the Jews' unbelieving rejection of the Gospel, its mercies were extended to you Gentiles ; so it is the appointment of God that the Jews in their turn should receive the mercies of salvation at your hand : freely distributing to them those Gospel blessings which have been so freely bestowed upon you.



SAVING FAITH.

FAITH can go to the Old Testament, and run as high as Adam, and come back again to the soul and say, I have seen a man whom God hath pardoned who hath damned all the world ; and why may he not pardon thee ? Faith can run up to heaven, and say, I have seen the glory there, be of good comfort, there

is enough in heaven to pay for all. Faith can run to God's all-sufficiency, to God's omnipotency, and having viewed that well, it returns to the soul, and says, be quiet, there is enough in God alone. And faith having placed itself upon this high tower and mountain—God's omnipotency and all sufficiency, it has a great prospect, it can look over all the world and into the eternal world too. But reason gets upon some little mole hill of creature ability, and if it can see over two or three hedges it is well, and oh, therefore what pain it is to faith to be tied to reason!

Saving faith teacheth a man to pick out the love of God from under the anger of God.

God will trust him with much who trusts much with God.

God hath provided promises of succour, comfort, and relief suitable for all occasions. I dare challenge any man to shew me any one condition for which God hath not provided a promise of comfort, mercy, and succour suitable unto it.

A praying man can never be miserable, whatever his condition be, for he hath the ear of God.

Experience is like the crutch; it upholds the lame man, but does not cure him. Experience stays up the soul for the present, but it cannot cure you of unbelief. It is only the promise that does that. See the case of the Israelites, Psalm cvi. 12; but see what follows verse 13, "they soon forgot his works." When we believe in the word *only* because of experience, no wonder we soon forget our experiences and all; therefore take heed. Draw out your experience to strengthen your faith; but build not your faith upon your experience, but upon the word.—*Old Author, 1657.*



POETRY.

THE WESTERLY LIGHT.

I HAIL that fair Beacon—that Westerly star,*
As its light o'er the ocean it throws,
To guide the dear mariner home from afar,
From the toils of the deep, or the terrors of war,
To this haven of safest repose.

How refreshing its beams to the tempest-toss'd band !
What a glow to their feelings is given :
As it speaks to their hearts of those pleasures at hand,
And the halcyon joys in this happiest land
Of Britain—the favor'd of heaven.

* A Light-house on St. Anthony's Point, at the entrance of Falmouth Harbour, which was first lighted the 21st April, 1835.

Yet I hail with more fervour this *Light* that would move
And invite to a happier rest ;
To that heaven of blessedness, promis'd above,
—The purchase and gift of omnipotent love :
I would hail thee sweet '*Light from the West.*'

And to souls yet unborn may thy visits be crown'd
By the power of invincible grace ;
Like the dove with the olive of mercy be found,
Still bearing to sinners the rich Gospel-sound
Of joy, and salvation, and peace.

Oh ! bless'd are the pages, most precious, most sweet,
Where the *truth* in its brightness has shone :
Where the sinner is brought to the dust of His feet,
In whom the full glories of Deity meet,
And where *Christ* is exalted alone.

Where the blood of atonement, that peace-speaking blood,
Describ'd as reveal'd from above ;
And its *life-giving, soul-cleansing*, pow'r understood,
As the way of a sinner's acceptance with God ;
—Appointed by infinite love.

This blood, which gives hatred to self and to sin,
Jehovah the Spirit applies
To the chosen in Christ, in *his righteousness seen*,
All bright in *his* brightness, "all glorious within :"
All light in the light *He* supplies.

Yes, bless'd are the pages where *Christ is the whole*,
The talents devoted to *him* :
His name shall extend from the pole to the pole :
His name is the life and the light of my soul,
A light that can never be dim.

In *him* all the truths of the Gospel are known,
In *him* all their fulness we trace,
But *his* love above all has transcendently shone,
Like the emerald rainbow that circles the throne,
Bright halo of covenant grace.

Adored Immanuel ! Lord of all might !
Blessed guide o'er life's ocean of cares,
Thou conductest thy people to regions of light,
Where *their* heaven of heaven is found in thy sight ;
And where glory eternal is theirs. M. F.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. X.]

OCTOBER, 1835.

[VOL. IV.

THE DOCTRINE OF THE VISIBLE CHURCH.

(Continued from page 198.)

LET us be careful then to bear in mind the marks of a true Church, and regard them as the standard to which the Almighty has directed our appeal. For there is no object which Satan more steadily pursues than that of either confounding (by the obliteration of these characters of the true Church) all distinction between a true and a false Church, or else of inspiring a contempt for them, and so leading us into open defection from the Church of God. It has been by his contrivance that the pure preaching of the Gospel has now for some centuries been unknown, and he is now endeavouring with the same wicked ingenuity to overthrow those ordinances which Christ has made so fundamental in his Church, that take them away, and the means of its edification are quite lost. How hazardous then—how deadly the temptation—when we incline to encourage separation from a congregation exhibiting the marks and evidences which the Lord has judged sufficiently descriptive of his Church. And hence we see the caution which is requisite on

either side. In order that nothing may be imposed upon us as a Church which has no title to that character every congregation making pretensions to it ought to be submitted to this as the test by which its pretensions are to be tried—Has it that order of the word and Sacraments which the Lord approves? in this case there is no deception, and we may safely allow its title to the distinction of a Church. On the other hand, if it puts itself forth as a Church while it wants the word and Sacraments, its pretensions are an imposture, which we are no less imperatively required to discountenance than we are to flee the temerity and pride exhibited in renouncing a *true* Church. And the sentiment, that a pure ministration of the word, and a pure administration of the Sacraments is pledge and security sufficient for our embracing as a Church a communion in which both these characteristics are exhibited, goes to this extent, that we are never to reject it so long as it retains these characteristics, though in other respects it should be even full of faults. Nay, some corruption may even introduce itself into the administration of the word and Sacraments which ought not to withdraw us from communion with it; for all the heads of true doctrine are not of the same rank of importance. There are some so necessary that they must be held as fixed and unquestionable verities by all. Such are these,—that there is one God—that Christ is God, and the Son of God—that our Salvation results out of God's mercy, and such like. There are others, which, though controverted in the Church, do not interrupt the unity of the faith. What Churches, for instance, are at variance, because one, without contentiousness or dogmatism,

holds that the soul, on its separation from the body, goes immediately to heaven ; another, on the contrary, does not venture to define its place of residence, but contents itself with maintaining that it lives with the Lord. The Apostle's words are, "As many as are perfect, let us mind the same thing ; and if we are in any thing otherwise minded God will shew this also to us." Does not he here intimate that differences on unessential points ought not to be made an occasion of disunion among Christians ? The highest grade of attainment is undoubtedly arrived at when we are agreed on every point of doctrine. But finding as we do that there are none entirely free from the mists of ignorance and error, we must either have no Church at all, or overlook a want of clearness on points on which men may be in error consistently with an adherence to the fundamentals of religion, and without a compromise of saving truth. Not that I would give encouragement even to the most inconsiderable errors, or go to foster them by either giving them mild names, or passing them altogether without notice. What I mean is, that we are not hastily to leave a Church, on account of minor causes of dissatisfaction, which maintains inviolate all that truth which is unto Salvation, and which keeps the Sacraments to the use intended by our Lord in instituting them. In the mean while our duty is to attempt the redress of what appears to us to be erroneous, as St. Paul says, "If any thing better be revealed to one sitting by, let the former hold his peace." Whence it is apparent that individual members of the Church have committed to them the duty of public improvement, according to their measure of grace, so long as this is

done in a becoming and orderly way, without their renouncing the communion of the Church, or remaining in it to the disturbance of its peace and the violation of a duly arranged discipline. It is, however, much farther than this that our forbearance ought to go, in leading us to put up with those defects with which we meet in the constitution of human societies, for the dangers on this side are very great; and Satan employs no ordinary devices also to entrap us. For there have ever been persons who have been infected with the mistaken idea that they were absolutely holy, and who have in consequence disdained to associate themselves with any persons in whom they have discovered any remains of human imperfection. Such were formerly the Cathari and (approaching also their insanity) the Donatists. Such are at the present day some of the Anabaptists, who wish to be regarded as exceeding the attainments of the others. And there are others whose error is rather the result of an inconsiderate and ill-regulated zeal for holiness, than of the strange pride which influences the rest. For, observing that the lives of those among whom the Gospel is preached bear no correspondence to the doctrine they profess, they conclude that to be no Church in which these inconsistencies are observable, and we must acknowledge also that the offence taken by them is more reasonable. The present miserable times supply also abundant cause for it. Nor can we offer any excuse for the sad supineness of our authorities, supineness which God does not allow to go unpunished; but begins to visit with severe and heavy chastisement. (Woe to us that we should wound weak consciences by the way in which the laxity of

our discipline gives a licence to iniquity.) At the same time the persons of whom I am speaking are in error on their side in not moderating the offence which they conceive. For God "asks for mercy." They, however, will not have anything to do with mercy, but give themselves entirely up to the exercise of an excessive and unrestrained severity.

The question is, first, whether appointment under a sufficient authority to the office of a Minister imparts a title to recognition as a Minister from those private and individual members of the Church who experience and discern in the person thus appointed the want of Ministerial qualification.

The question is, second, Whether the possession of Ministerial qualification of itself imparts a title to the individual possessing it to be received as a Minister by the Members of the Church.

Now it is utterly impossible to reply to the first question absolutely in the negative, without destroying the Church as an ecclesiastical polity entirely. To disown a Minister appointed under an authority acknowledged as sufficient, is to disown this authority, and substitute the judgment of an individual, as a faction, in the place of the judgment of the Church. *(To be continued.)*



A CHILD'S REASON FOR COMING TO JESUS.

SOME time since I was engaged in the very interesting duty of examining the children of an Infant School; and asked, among other questions, what they expected to get by coming to our Lord Jesus. Im-

mediately I received the reply—that they hoped to obtain pardon of sin, which they just before had confessed themselves guilty of. Following up the question I added, ‘But why do you expect that if you come to the Lord Jesus Christ you shall receive this favour? You say that you are all sinners, and why should you expect that Jesus will receive little children who have sinned? Here there was a pause of a few seconds, but the gentle voice of a distant little girl soon bore the reply, ‘Because he has told us so.’ This simple answer struck me as being illustrative of that child-like simplicity with which we should receive and embrace the promises of the Lord Jesus. Did the Christian reason less, and embrace with more singleness of heart the things which Jesus tells him of, he would enjoy more of spiritual happiness, and a sweeter communion with his reconciled God than he is wont to possess. Faith is not, indeed, a blind belief in mere assertions, but a firm reliance upon the testimony which the Lord Jesus, as the God of truth, bears to his willingness to receive all, and to cast out none that come to him for salvation. He requires not that we should believe any thing for which he does not give a reason; but he forbids that we should urge our worldly and unfounded objections against revealed truths, which, though above, are yet not contrary to, the soundest reason. The clear and distinct promises of God are not to be met with the inquiry, “How can these things be?” but, like the simplicity of this infant pupil, with a submissive dependance upon them, and with the full assurance of their being fulfilled, because they are the promises of that God “in whom is no variableness, nor shadow of turning.”

Dear Reader, have you hitherto doubted as to the Lord's willingness to receive *you*? However deep the stain of sin that lies upon your conscience, or that is marked in the book of God's remembrance against you, be assured of this, since he tells you so, that "the blood of the beloved Jesus, cleanseth from *all* sin." "Return unto him then for he has redeemed thee." And argue not (except it be to humble yourself before a holy and sin-hating God) that your sins are many and aggravated; and that there is therefore no hope for you. But on the contrary, that since you are a sinner, and are now made to labour under the weight of a wounded conscience, that there is every encouragement for you to come to the compassionate Saviour, as he himself has told you that his errand from the Father was "to seek and to save that which was lost," to call not the righteous, (or those who thought themselves so,) but sinners to repentance. Approach the throne of grace, plead the promises which he has sealed and made certain to you in his own most precious blood, and cease not, till every rising objection is extinguished in that stream of love which bore forth the encouraging promise, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come to that "fountain which has been opened for your sins and for your uncleanness;" and may the Spirit of the Lord accompany you that you may be enabled to wash therein and be made clean—pure as God is pure, holy as the Lord is holy.

Rd. M.

IF a man could see sin perfectly it would be a perfect Hell.—*Luther.*

HISTORY OF THE ENGLISH CHURCH.**No. XVI.****QUEEN MARY'S PERSECUTION.**

THE death of King Edward the VIth., at so early an age, fell like a thunder-bolt upon the cause of the Reformation. It was one of those mysterious events which threatened to bring the nation back to the profession of Popery, and to terminate in the destruction of all that was great and valuable in Protestantism. Queen Mary had been nursed by her Spanish mother in all the bitter bigotry of the Roman Catholic creed; and her character partook of that cruel and unrelenting disposition which formed the worst feature of her father's temper. Following up the principles of that faith which she had embraced, she readily delivered up her conscience to be ruled by blood-thirsty haters of the Reformation, and boasted that she was a virgin sent by God to ride and tame the people of England.

One of the first acts of her reign was to make Stephen Gardiner, who had been Bishop of Winchester in the time of Henry, again Bishop of this See, and Lord Chancellor of the realm. From the well-known character of this man, and of Bonner, now also restored to his Bishopric of London, it was evident that a fiery persecution was about to begin. As the signal of the approaching triumph of Popery, the Clergy in many places took possession of the Churches, turned out the incumbents, and performed mass in joyful anticipation of the event. All preaching or printing upon religious subjects was forbidden, and instructions sent to the Bishops to deprive the married Clergy of their livings, and to suspend them from officiating

in a Church ; an edict according to which some thousands were deprived of support: and which, as it affected those pulpits chiefly where the principles of the Reformation were proclaimed, was a stroke of the most artful policy to cause them to be surrendered to the priesthood of the Church of Rome.

It must not, however, be supposed that the Reformation had not taken deep root in the hearts of the people. The Queen herself, upon her first accession to the throne, felt it necessary to disguise her intentions, and to declare that she meant graciously, not to compel or strain other men's consciences otherwise than God should, as she trusted, put in their hearts a persuasion of the truth, through the opening of the word unto them. But no sooner was she firm in her seat than she took care to add to this proclamation the ominous words, 'until such time as further order by common assent may be taken therein.' In the City of London a strong feeling still existed as to the work of the Reformation. A Preacher at Paul's Cross, who



had ventured to disparage King Edward's memory, whilst making his court to Bonner, who was one of his hearers, excited an uproar among the people which nearly cost him his life. A Queen's guard was afterwards in attendance to protect the pulpit; and an order was issued by the mayor that the ancients of all companies should be present lest the preacher should be discouraged by his small auditory. Still in the country the cause of the Pope was more popular; custom pleaded for it; its pageants were agreeable to the taste of the million. Many were inclined to stand neutral; many were actuated by self-interest, and some were stimulated by the recollection of past wrongs. Under all these circumstances it can hardly be a matter of wonder that the Parliament now assembled made no scruple of reversing the proceedings of the two former reigns, and Mary and her Church became once more the ruling power. In one respect only was her will opposed; and that was in reference to those Church lands which had been granted away, and alienated during the former reigns. These their present successors resolutely refused to resign; and the Queen, feeling her inability to force this measure into a law, contented herself with restoring to the Church of her own free will whatever Abbey lands had been attached to the crown, as well as the first-fruits and tenths which Henry had seized and appropriated to secular purposes.

But measures more decisive than those were wanting to secure the ascendancy of the Romish Church, and to break the strength of Protestantism. The marriage of the Queen with Philip, a Spanish Prince, was the signal for riots among the people, and of

greater severity on the part of the Government.* Accordingly the persecuting statutes enacted under Richard II., Henry IV., and Henry V., against the Lollards were revived; and those who still remained in England, (for numbers there were who foreseeing the storm had fled to the Continent) had soon to prove the strength of their attachment to the reformed religion. Our limits here will not allow us to do more than to take a passing view of the most eminent of those devoted men who were now called to seal the truth with their blood. The first martyr of this reign was John Rogers. His great offence in the eyes of his persecutors was his having been one of the chief assistants with Tindal and Coverdale in producing that translation of the Bible which was first placed in our Churches. For many years he had lived abroad, but was now placed in the distinguished situation of Prebend of St. Paul's, and lecturer upon divinity in that Cathedral. But here the evil eye of bigotry fell upon him. He was imprisoned, and accused of maintaining that the Church of Rome was Antichrist, and for denying Christ's bodily presence

* Isaac Walton exhorts his fisherman, when baiting with a live frog, to put his hook through the mouth and out at his gills, and then with a fine needle and silk to sew the upper part of his leg with *only one stitch* to the arming wire of the hook, and in so doing to use him as though he loved him. And in the like compassionate spirit was it required, in the bowels of the Lord Jesus Christ, of those whose office it was to burn men alive, that the execution and punishment might be so moderated, that the rigour thereof might not be extreme; besides which it was the Queen's particular desire that, both in London and elsewhere, there should be 'good sermons' preached at the time of carrying the sentence into effect; so that whatever might be said of the act itself, there was nothing to offend the most fastidious charity in the ceremonial.—*Blunt's Sketch of the Reformation.*

in the Lord's Supper. After several examinations, in one of which Gardiner exclaimed against him that he could prove nothing by Scripture, for that Scripture was dead and must have a lively exposition, he was condemned, and on the 4th of February, 1555, A. D. he was led to Smithfield—his wife and her eleven children meeting him on the way. But not even this affecting sight, nor the promise of a pardon offered him on condition of his recanting, could shake the confidence of this man of God and martyr for the truth. With a serene countenance, and with a stout heart, he washed his hands in the flames as they blazed about him, and yielded up his spirit to God with a patience worthy of the noble cause in which he was called to suffer.

It was only five days after the burning of Rogers that Bishop Hooper was burnt at Gloucester, amongst the people over whom he had exercised the office of a faithful pastor of Christ's flock. The crime alleged against him was that imputed to all the victims of this reign, the heresy of denying the Popish doctrine of the Sacrament. The circumstances of his death may give a true idea as to what were the sufferings of some of the martyrs of this reign for the word of God and for the testimony of Jesus. The stake had been made ready near a great elm tree, in front of the Cathedral where he was wont to preach. Its boughs were loaded with spectators; and over the college gate, which commanded a view of the spot, stood a company of priests. He had scarcely kneeled down to recommend his soul to God for the last time on earth, when, by a refinement of cruelty common in those bloody days, a box was brought, and laid before

him on a stool, containing his pardon if he would still turn in the eleventh hour. But he, crying out again and again, 'If you love my soul away with it;' there remained, it was said, no remedy but to despatch him quickly. Then did he strip himself to the shirt; and being bound to the stake by an iron hoop, he awaited his end. But the faggots were green and kindled slowly; and the wind, which was high, drove the flame from him, so that he was scorched only, till dry wood was brought, but still in small quantities; and for a long while nothing but the lower extremities was consumed; and he cried out in this protracted agony, 'For God's sake, good people, let me have more fire!' It was not till a third fire had been lighted that the gunpowder, which had been placed between his arms and his legs to shorten his sufferings, exploded; but neither did this end them, for he still continued to pray in a loud voice, 'Lord Jesus, have mercy upon me!' At length his tongue became swollen so that he could not articulate, and one of his arms dropped off; and after he had thus lingered three quarters of an hour in all the bitterness of the bitterest of deaths, he bowed himself forwards, and expired.

Besides these there were three other eminent martyrs of this reign whose fate and fortunes were so closely united, that their history is almost a common one—Ridley, Latimer, and Cranmer. The first of these was one of the brightest lights of the Reformation, and had been successively Master of Pembroke College in Cambridge, Bishop of Rochester, and of London; a man of vast reading, ready memory, and deep wit; so that when called to contest

his principles before his Romish accusers, he never failed to wrest the weapon of their argument from their hands, and to turn it against themselves. Latimer appears to have excelled all others in his day as a preacher, suiting himself exactly to the understandings of his hearers ; and having that ready stock of wit which enabled him to use a style of invective which like a sharp razor cut to the quick the prevailing vices and superstitions, and made him the most useful instrument of the Reformation, while it earned for him the title of the Apostle of England. Both these valuable Bishops suffered at the same stake with the utmost heroism and patient fortitude in the city of Oxford ; the latter of them exclaiming to his suffering brother in words of prophetic import—‘ Be of good comfort Master Ridley, and play the man ! We shall this day light such a candle, by God’s grace, in England as I trust shall never be put out.’

We give the reader a specimen of Latimer’s mode of address as suited to his times.—Some persons, it appears, had accused the doctrine of the Reformation as being ‘new learning,’ to which he thus replies. ‘ Now I tell you it is the old learning. Yea ye say it is old learning new scoured ; now I tell you it is old truth long rusted with canker, and now new made bright and scoured. What a rusty truth is this, “ Whatsoever thou shall bind on earth shall be bound in heaven.” Matt. xvi. 19. This is a truth spoken to the Apostles, and all true preachers their successors, that with the law of God they should bind and condemn all that sinned ; and whosoever did repent, they should declare him loosed and forgiven, by believing in the blood of Christ. But how hath this truth been overruled by the Pope’s rust ? For he by this text, “Whatsoever thou bindest,” &c. hath taken upon him to make what laws he listed, clean contrary to the word of God, which willeth that every man shall obey the Prince’s law. And by this text, “ Whatsoever thou loosest,” has made all people believe that for money he might forgive what and whom he listed. So that if any man had robbed his master, or taken any thing wrong-

fully, the Pope would loose him, by this pardon or that pardon, given to these friars or those friars, put in this box or that box. And as it were, by these means a division of the spoil was made, so that it was not restored, nor the person rightly discharged; and yet most part of the spoil came to the hands of him (the Pope) and his ministers. What is this but a new learning; a new canker to rust and corrupt the old truth? Ye call your learning old; it may indeed be called old, for it cometh of that serpent which did pervert God's commandments, and beguiled Eve, so it is an old custom to pervert God's word, and to rust it and corrupt it.'—*Sermon on the Christian Warfare, Preached, 1535.*

(To be concluded in our next.)



SCRIPTURE REFLECTION.

MR. EDITOR,—It appears to me that you do not exclude observations on portions of the Scriptures from your valuable work. Should the following sketch of a thought on a verse that hath been a consolation to many of the Lord's tried people be acceptable to you, it is entirely at your service to use as you please, and you are at perfect liberty to curtail, or alter it as you see desirable. With earnest prayer that your labors may be owned and accepted by the Lord of the Vineyard, and bidding you in your Master's name go forward, I feel a pleasure in subscribing myself, in the bonds of Christian friendship,

Your's sincerely,

A PILGRIM.

And who is he that will harm you, if ye be followers of that which is good?—1 Peter iii. 13.

Who indeed can harm the Christian? strong in his Saviour's protection, secure following in the steps his Master trod. Let us consider a moment the points

which are looked on as *evils* in the world—which are considered hurtful. *Poverty* ! it harms not the Christian ; he may suffer under it, but that very suffering but leads him to look with redoubled eagerness to that world where his treasure is laid up, to that time when he shall be rich indeed—yea rich indeed is he *now*, even amidst pinching want, while he can look to God as his Father, while the Pearl of great Price is in his possession, while the Son of God is his Saviour, and heaven itself his home. *Pain and sickness* ! they are evils, yet they have no power to *harm* the Christian ; nay, often has he felt them his greatest blessings, they may have subdued his spirit, and brought it low, low even beyond earthly help, yet then has been the very time when he has most powerfully felt his Saviour strong to aid, when he has had the deepest experience of his faithfulness and love ; so that the hour of sharpest suffering has often proved so far from the hour of *harm*, that it has been that of most substantial comfort, of most enduring blessing. *Separation—loss of friends*—here too is sharpest trial, yet it will not *harm* the Christian, he sorrows not as those without hope. Yea his hope is animated, is kindled yet the more, while he sees those with whom he has been wont to run the same race, and fight in the same field, have gained the prize, and won the victory before him. He loved his friends for God, prized them as helps on his heavenward path, and amid his sorrow feels it does not *harm* him to know they have entered the desired haven ; while in rejoicing confidence in their safety he lifts his eyes in thankful praise to God, and but urges on his course with doubled diligence, that he may join their songs in heaven. There is one bitterer

evil yet, when not distance, nor death, but *sin* separates the Christian from his friends. When he sees them take the broad road, where he dares not, cannot follow them—yet does even this harm the Christian? It grieves him, fills him with a deeper sorrow than ought else (save sin in his own breast) could make him feel, and yet it harms him not, harms not his soul; it but brings him more humbly, in more solemn, more intense prayer to his God; it but makes him cling with closer and more trembling eagerness to that Saviour from whose love nothing can separate him. And the *storms, the troubles of the world around*, they harm him not. Let them strip him of every thing, they cannot take his *treasure* from him; he is calm in the midst of tumult, for he knows his God is with him; underneath him are the everlasting arms, and why should he fear? They may separate him from his friends, from those with whom he has been wont to take sweet counsel in his pilgrimage, and this is trying to him. Yet the most fearful commotions, the wildest storms, cannot separate him from his God, therefore cannot harm him; cannot separate even the weakest of that “little flock” from him “whose they are and whom they serve,” therefore he feels no harming anxiety for them; and while he can even meet them in spirit at a throne of grace, and join his prayers with theirs, the bitterness of separation is taken from him, and so far from being harmed by it, he is but stirred up to renewed diligence, and double watchfulness, lest he forfeit the hope of meeting them in blessedness; he feels his ardor quickened and his hope excited in the prospect of the eternal union of Christ’s faithful followers, and the belief that all—

‘ Who meet on that eternal shore,
Shall never part again.’

And *Death*, that last enemy, so fearful to the sinner and the worldling, does it *harm* the Christian? Oh no! its sting is taken away; its bitterness for ever passed; his Saviour has conquered it, and he knows he will give him power to conquer too; it may be a dark valley, but it brings him to the gate of everlasting life.



VERSE SYSTEM.

Chapter xi. verse 32. (Sept. 30th.) “God hath concluded them all in unbelief,” &c.; suffered *all*, that is Jews and Gentiles alike, to continue under the darkness of unbelief, that the salvation of each might appear to be equally of undeserved mercy.

October 1. Verse 33. “O the depth;” the “wisdom” which planned God’s eternal decrees; the “knowledge” which carries those plans into execution; his judgments which are unsearchable, and therefore equally above the reach of human curiosity, and the tribunal of human judgment; his ways which are “past finding out,” and therefore no more to be traced by man than that of the ship in the waters, the eagle in the air, or the lightning in the heavens; present a depth which it becomes us to be content to be lost in, rather than to attempt to fathom, to trust rather than seek to unravel, to confess our ignorance rather than shew forth our knowledge in a matter where the sharpest sighted reason must of necessity be ‘in wand’ring mazes lost.’ Happy they, and only they, who, in that childlike spirit (Mark x. 15,)

which alone can truly honour God, and make meet to receive the sweetest, richest manifestations of his love, feel, as they gaze upon this 'sea without a shore,' that

'Where reason fails with all her powers,
There faith prevails and love adores.'

Chapter xii. verse 1. (October 7.) "I beseech you therefore brethren," &c.; since 'you, *Gentiles*,' have been made partakers of such special *mercies*, let the sense of them constrain you to give up yourselves to him who hath manifested such grace unto you.

Verse 2. "That ye may prove," &c.; that we may have light to discern, affections to love; and power to practice that which is "good" and well-pleasing in the sight of our God more and more, we need that increasing non-conformity to this world in its lusts and vanities, and that increasing conformity to Christ which it is the Spirit's work to begin and carry on in the soul. This verse therefore stands well at the head of the exhortation to the various duties of the Christian character which follow, since they are all fruits which flourish or decay in proportion to the power with which that inward work is carried on.

Verse 3. "According as God hath dealt to every man," &c.; in proportion to the measure of spiritual knowledge, gifts, or talents, which God has been pleased to bestow—to some more, to some less.

Verse 6. "Whether prophesy;" there were in the primitive Church three *extraordinary* offices—Apostles, Prophets, and Evangelists; see Ephes. iv. 11, 1 Cor. xii. 28. Prophets were such who were immediately stirred up and called by the Holy Ghost; their peculiar gift was an extraordinary understanding of the will of God as contained in the prophecies of

the Old Testament, and of the mysteries of faith, with power to open and apply them to the edification, exhortation, and comfort of the Church; 1 Cor. xii. 10, xiii. 2, xiv. 3—5, &c., &c.; and also the power of foretelling things to come, see Acts xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, &c.

“According to the proportion of faith;” either according to the measure of that faith which was given them in order to the exercise of their office, labouring to use it for the edification of the Church in proportion to the wants and capacities of their hearers; or rather, keeping close to the rule of the scheme of (“the faith delivered to the saints”) Gospel doctrine, neither adding to nor diminishing from any part of the revealed will of God, in their prophesyings.

Verse 7. “Or ministry, let us wait on our ministrings;” or if called to exercise the office of a Minister in the Church, which is the ordinary calling of all those who are called as Pastors feed the flock of God, let him give himself wholly and simply to that work.

Verse 8. “With simplicity;” with a single aim and eye, and not from men-pleasing, self-righteousness, or any other evil motive.

Verse 9. “Let love be without dissimulation;”—heartfelt, not pretended.

Verse 10. “In honour preferring one another;” see our Lord’s parable, Luke xiv. 7—11, on the duty of taking the lowest place at feasts. The Apostle, however, does not intend outward respect alone, but that we should each esteem and notice Christian graces and virtues in others more than in ourselves. See Phil. ii. 3, 4.

Verse 11. "Not slothful in business;" this shews us that our worldly business need not (though it often does) draw away our souls from God. In 2 Thess. iii. 6—12, the Apostle gives a severe reproof to such as were idle in their callings, and commands the brethren to withdraw from them.

Verse 17. "Things honest;" honourable, fair, becoming our Christian character.

Verse 19. "Give place unto wrath;" do not strive with those who are angry with you, let their passion spend itself. Do not provoke them more by returning them.

Verse 20. "In so doing thou shalt heap coals of fire on his head;" as by the power of fire the toughest metals are melted down, so by love may we hope to melt down our most obstinate enemies—overcoming evil with good, instead of being overcome by it ourselves, as we are when the injury done to us provokes us to do a like one in return.

Chapter xiii. verse 1. (October 26.) "Let every soul be subject," &c.; there have been some Christians at all times who have seemed not to understand the agreement between the liberty with which Christ has made his people free, and the subjection and restraint which God would have them to be under to "the powers that be"—the Kings and others in authority, whose office God hath ordained for the government of the world. The Apostle therefore by shewing that he that resisteth the power "resisteth the ordinance of God," leaves no doubt remaining that the man who professes to fear God and yet does not "honour the King" must be looked on either as a self-deceiver, or an hypocrite.

ON COMING LATE TO CHURCH

“Remember the Sabbath day to keep it holy.” Exod. xx. 8.

THE usual reply made to the ministers of God, when they remonstrate with their people on the necessity of a regular and orderly attendance on the public Sunday services is, ‘that their worldly substance *must* be attended to;’ yet there are very few cases, except in times of sickness, in which, with a little forethought and management, all things could not be done decently and in order.

The true and main reason why the devout worshipper—the prayerful minister—and the thoughtless eye, are aroused and set wandering by the swinging door, and noisy feet of those who enter the house of God too late for the first exhortation to approach the throne of grace, and the confession of sin at the footstool of mercy is, that the heart is not right with God.

Seek not, my fellow pilgrims, to conceal this mournful truth by the vain excuse of works of necessity: such works *might* be done. On the market morning all *is* prepared, and both purchaser and seller are at their place in time, they are not *there* too late, it is only on the Sabbath morning; attendance in Jehovah’s temple is not so important an engagement. You are not travelling Sion-ward, or you would feel that the words of eternal life, without money and without price, were indeed worth all the exertion and care you could bestow, lest one word or tittle should be lost. In large towns Physicians are accustomed to give advice to the poor at a certain hour without charge; and at the appointed time their halls are crowded by the sick, all are *early* pressing forward with their

ailments. Shall we, who have no soundness in us, neglect to apply to our great Physician? Shall we turn away when, by the tolling of the parish bell, we are invited at a most convenient season to accept of grace, or to prefer our petitions? Have we no need? Can the hardest or the dullest amongst us say that we are whole? Shall we insult a crucified Saviour by a *public* declaration that we care not for him, by entering his house long after we have been summoned—an insult we should not offer to our earthly friends? Brethren, beloved, the time is short ere the door be shut; make, each for yourself, an effort to conform to this important duty—*an attendance in proper time* at your place of worship; when you are in the way the Lord may meet you; and if you enter his temple humble, seeking, sorrowing, you may, through his Spirit's quickening impulse, leave his courts rejoicing. Late, lazy, or in your houses following your weekly occupations on the Sabbath day, you are not in God's way, nor is any blessing promised to slothful servants. Awake, then, Christians, and cry with David, "O God thou art my God, *early* will I seek thee." And thou who art only called Christian, arouse thee, ere the Angel, who shall stand upon the sea and upon the earth, lift up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there *shall be time no longer*! M. K.

HANGING on the outside of the ark by a specious profession will not save.—*Gurnall*.

POETRY.

GLORY TO GOD.

Luke ii. 14.

GLORY to God! for the Day-spring is dawning,
 The night is far spent, and the day is at hand;
 Behold the bright beams of the Star of the morning
 Are shedding a radiance o'er every land:
 Its free light hath shone on the pris'ners confined
 In the strong-holds of sin, and the shadows of night;
 Its glories have opened the eyes of the blind,
 And turned the deluded from darkness to light.

Glory to God! he hath opened a fountain
 To wash ev'ry sin and uncleanness away—
 A life-giving river from Calvary's mountain
 Which never shall suffer decrease or decay:
 A river that flows, with a sin-cleansing power,
 From the side of a crucified Saviour is seen;
 There the thirsty may drink and be thirsty no more,
 There the lost and polluted may "wash and be clean."

Glory to God! for our High Priest hath offer'd
 One perfect oblation to take away sin—
 A Lamb without spot for the sinful hath suffer'd,
 A full, free, salvation for sinners to win:
 He hath risen, and enter'd the holiest place,
 Hath openly triumphed o'er death and the grave,
 And made himself known in the word of his grace
 As "the Lord in his righteousness, *mighty to save*."

Glory to Thee! for the hope thou hast given
 That all who on earth have made Jesus their friend
 Shall at length, through thy mercy, adore him in heaven,
 And love him, and worship him, world without end:
 May I, Lord, be one of that numberless throng,
 Set free from this body of sin and of pain,
 To join in the joyful, unchangeable song
 Of "Glory to God and the Lamb that was slain."

Y. Z.

REV. H. A. SIMON, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XI.]

NOVEMBER, 1835.

[VOL. IV.



CRANMER.

HISTORY OF THE ENGLISH CHURCH.

No. XVII.

THE MARIAN PERSECUTION—CRANMER.

THE martyrdom of such men as Hooper, Ridley, and Latimer, by no means served to stay the tide of persecuting rage which flowed in with resistless fury upon the Protestant Church during the reign of Mary. The death of the two latter illustrious martyrs was followed within fifteen days by that of Bishop Gardiner, the great instrument of the Queen's cruelty during the first part of her reign. By a singular Providence he was seized by a deadly disease at the very time that Ridley and Latimer, his last victims, were expiring in the flames.* But a successor to his cruelty was found in the person of Bonner,† Bishop

* On the day when these Bishops suffered at Oxford, the Duke of Norfolk dined with Gardiner, and the dinner was delayed some hours till the Bishop's servant arrived from Oxford post haste with tidings that he had seen fire set to them. Gardiner went exultingly to the Duke with the news, and said, 'Now let us go to dinner!' Before he rose from the table he was stricken with a painful disease; and being carried to his bed, lay there in intolerable torments 15 days. His faculties remained unimpaired; for when the Bishop of Chichester spoke to him of free justification through the merits of our Saviour, he exclaimed, 'What, my Lord, will you open to me that gap? To me, and such as are in my case, you may speak it; but open this window to the people, and farewell altogether.' Some of his last words were, 'I have sinned with Peter, but I have not wept with Peter.'—*Southey's Book of the Church*, v. 2, p. 210.

† We may say of this man that Lion, Tiger, Wolf, Bear, yea a whole forest of wild beasts, met in Bonner, killing 200 in the compass of three years.—*Fuller*. The writer of a letter to Bonner, which is preserved by Strype, tells him, 'Every child that can speak says, "Bloody Bonner is Bishop of London." On one occa-

of London, who before Gardiner's death had shewn a disposition which fitted him to lead the way in this hellish work of persecution. From the facts which are left on record respecting this man, it would appear that he had a soul which rioted in blood. He regarded neither learning nor ignorance, age nor youth, sex nor condition. Among the victims who now suffered for refusing to conform to the opinions of the Romish Church, we find artificers, craftsmen, husbandmen, and even women and boys. The number of such who scrupled not to die in defence of their faith has been made a subject of reproach to the Protestant cause, by some writers devoted to the cause of Popery. But as Fuller well observes in answer to one of them, 'God hath chosen the foolish things of the world to confound the wise; and always in time of persecution the Church is like a copse, which hath in it more underwood than oaks. For great men con-

sion he thus addressed Willis, whom he just flogged on a charge of heresy—'They call me bloody Bonner; I would fain be rid of you, but you have a delight in burning. If I might have my own will, I would sew up your mouths, put you in sacks, and drown you.' Bishop Jewel thus enumerates the cruelties perpetrated in this reign.—'Ye (Papists) have imprisoned your brethren; ye have stripped them naked; ye have scourged them with rods; ye have burned their hands and arms with flaming torches; ye have famished them; ye have drowned them; ye have summoned them being dead to appear before you; ye have taken up their buried carcasses; ye have burned them; ye have thrown them out into the dunghill; ye took a poor babe, newly born, and in a most cruel and barbarous manner threw him into the fire; all these things are true, they are no lies. The eyes and consciences of thousands can witness to your doings.' The Reader who desires a more particular detail of the sufferings of the martyrs at this period, should obtain a little work published by the 'Religious Tract Society,' entitled, 'The Days of Queen Mary.'

sult with their safety ; and whilst the poorer sort, as having little to lose, boldly embrace religion with both arms, the rich too often do only behold it at distance with a smiling countenance, but dare not adventure to entertain it, except with very great secrecy.' It appears, indeed, that of all the persons who were enriched by the spoils of the monasteries, there was not one who suffered for his faith during the persecution.

In the noble army of martyrs who had been reserved till after Gardiner's death, two are to be mentioned who deserve the title of leaders. The first was Philpot, a man of good connexions, excellent abilities, and active zeal. He was the son of a Hampshire Knight, and was promoted to the office of Archdeacon of Winchester. At the beginning of this bloody reign he was one of six Clergy who opposed in the Convocation the restoration of Popery. His foresight of the horrors that would soon follow made him burst into tears. He boldly challenged the Romanists to dispute with him upon the question of transubstantiation, and 'if I do not,' said he, 'confound any six of them on that point, let me be burnt before the court gates with as many faggots as be in London.' This heroic declaration he was soon called upon to prove by his conduct. And great efforts were made by his enemies to shake his constancy during the year and upwards that he was kept in prison. But after witnessing a good confession his examination ended, as usually all such examinations did, in delivering him over to the secular arm, and he suffered in Smithfield, manifesting to the last the same brave heart, collected mind, and firm faith, which he had shewn in all his

former trials. The crowning effort of Popish malice was directed against Cranmer. This venerable Archbishop was first attainted of treason for the part he had taken in Lady Jane Grey's succession to the throne, but this charge was abandoned that he might be proceeded against as a heretic; and accordingly he was brought forward first with Ridley and Latimer at Oxford to hold a disputation on the controverted points. Afterwards, by a commission from the Pope, he was arraigned on the charge of blasphemy, incontinency, and heresy. Without affording him any opportunity to defend himself, (for he was cited to appear at Rome within a given time, though all the while he was kept a close prisoner,) he was condemned and degraded from his high office in the Church of St. Mary's; the brutal Bonner taking the occasion, while stripping him of the rags and canvass with which he was in mockery arrayed, and the other insignia of office, to exclaim, 'This is the man that hath pulled down so many Churches, and is now come to be judged in a Church.' After his degradation Cranmer suffered himself to be wrought on by the acts of his enemies. He was removed from prison, and treated with indulgence and friendship. But all this was a deep laid plot to induce him to renounce his faith, at the price of personal comfort and safety. For no sooner had he been persuaded in a moment of weakness to sign what appeared like a recantation of error and heresy, than the character of his persecutors again displayed itself in its true colours; and with a malice and treachery which only the corrupt maxims of Popery could justify, his funeral pile was prepared. On the morning of the same day when he was to suffer, he was taken

in solemn state from prison to the Church of St. Mary's; there, as his persecutors supposed and intended, to declare before all the change which had passed upon his opinions. 'Then drawing forth from his bosom a prayer which he had prepared for this occasion, he knelt and said, "O Father of Heaven! O Son of God, Redeemer of the world! O Holy Ghost, three persons in one God! have mercy upon me, most wretched caitiff and miserable sinner! I have offended both against heaven and earth, more than my tongue can express; whither then may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes; and in earth I find no place of refuge or succour. To thee, therefore, O Lord, do I run; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for thy great mercy! The great mystery that God became man, was not wrought for little or few offences. Thou didst not give thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to thee with his whole heart, as I do here at this present. Wherefore have mercy on me, O God, whose property is always to have mercy! have mercy upon me, O Lord, for thy great mercy! I crave nothing for mine own merits, but for thy name-sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now, therefore, Our Father, which art in heaven, hallowed be thy name!"' Then, after acknowledging his belief in every article of the Catholic faith as contained in the Apostle's creed, he continued, 'And now I come to the great thing that so much troubleth my conscience, more than any thing that

ever I did in my whole life.' He then revoked his former recantation; 'and forasmuch,' he added, 'as my hand offended writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire, it shall first be burned.' True to his purpose of thus testifying the sincerity of his penitence, his fortitude did not fail him at the stake to which he was now hurried. No sooner had the fire began to blaze around him, than he stretched forth his right arm and thrust his hand into the flame; holding it there steadily while he repeated with a voice loud enough for all to hear, 'This hand hath offended! this unworthy right hand!' 'Never,' as an historian observes, 'did martyr endure the fire with more invincible resolution; no cry was heard from him save the exclamation of the proto-martyr Stephen, "Lord Jesus receive my spirit." He stood immoveable at the stake to which he was bound; his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter, and thus in the greatness of the flame he yielded up his spirit. The fire did its work soon, and his heart was found unconsumed amid the ashes.'

From John Rogers the first of the martyrs who suffered on the 4th of February, 1555, to the last five who were burned at Canterbury on the 10th of November, 1558, there were brought to the flames, according to the authority of Fox, 284 victims to Popish cruelty, besides more than 100 others who perished in prison, or by the cruel usage they received. The loss of property connected with the miseries thus inflicted upon society was estimated at 300,000*l.*, or five millions of our present money. Had not God in

his mercy put a stop to this tyranny, the kingdom must soon have become desolate, so many were the disasters that overspread the nation during this reign. But the monster of revenge and bigotry that held the sceptre was called to her dreadful account after a reign of only five years and four months. The loss of Calais which was taken by the French, and other domestic griefs, especially the want of an heir, is supposed to have hastened her end. Her short life contains, however, a volume of instruction as to the character and spirit of the Popish religion.* It affords a most dark and awful picture of the cruelties which this system sanctions under the mask of doing God service. Let the reader, if he is ever disposed to be unthankful for the religious privileges he now enjoys, turn to the reign of bloody Mary, and he will see the price at which they were bought. Let him, if his Protestant zeal begins to cool, refresh his memory with the story of the bitter sufferings of the martyrs at this period. And then let him doubt, if he can, whether Popery, if it had the same power, the same instruments, and the same objects, would not again array itself in the same fierce and diabolical features.

E. B.

* Burnet thus sums up his account of this unhappy Queen,—
‘God shortened the time of her reign for his elect’s sake; and he seemed to have suffered Popery to shew itself, in its true and natural colours, all over both false and bloody, even in a female reign, from whence all mildness and gentleness might have been expected; to give this nation such an evident and demonstrative proof of the barbarous cruelty of that religion, as might raise a lasting abhorrence and detestation of it.’

DEATH OF A SUNDAY-SCHOOL CHILD.

THE following brief particulars relating to the last moments of a dear little Sunday-School girl may be the means of encouragement to some engaged in teaching in similar schools, who, though esteeming it their privilege to be permitted thus to work in the Lord's vineyard, are still, through the infirmity of the flesh, and the evil heart of unbelief which is ever looking for a sign, often weighed down by the apparent absence of interest, or beneficial effects produced by their instructions on those to whom they are given, forgetting that it is "not by might, nor by power, but by my Spirit, saith the Lord."

Elizabeth Hoskins had been a constant attendant at a Sunday-School in the South of Devon, during five or six years, but had never shewn greater interest on the subjects there brought before her than other children in the class. She had been occasionally unwell for some weeks, and on Saturday, the 14th of December, 1833, she complained of being in great pain, and was obliged to go to bed. She began speaking to her mother in an unusual manner, saying, 'I wish I was at my journey's end, but I shall have some difficulties to pass through,' alluding to the tract of the 'Traveller's Farewell,' which had been given her by her Teacher on leaving the neighbourhood a few weeks previous. Her mother was surprised, and said, 'if you should die do you think you would go to heaven? do you think your sins are forgiven you?' She answered, 'No, not quite yet, but don't speak to me about that now, I can't bear it my pain is so great.' She passed a restless night, but seemed better in the morning; and

her mother, not being aware she was so ill, dressed and prepared her as usual for School, but when she reached the street door she was obliged to return and go to bed again. In the afternoon, when her father and sisters were gone to Church, she begged her mother to read to her ; but, recollecting herself, she said, 'I forgot, Mother, you cannot read, I will read to you.' The Bible was given her, and she read the first chapter of St. John, and the following hymn several times over ; and looking up at her mother, she said, 'It is very touching, is it not ?'

THE MAN OF SORROWS.

*Behold! and see if there be any sorrow like unto
my sorrow.—LAM. i. 12.*

The Man of Sorrows now we sing,
The Man who bare our miseries ;
Ye saints the grateful tribute bring,
For never was there grief like His !

To yonder garden come and see
Where bath'd in blood your Jesus lies,
Behold his bitter agony,
And say, was ever grief like His ?

Behold him scourg'd and spit upon,
Mock'd by his cruel enemies ;
His foes deride, his friends are gone,
Was ever grief like His ?

But oh ! behold that cursed tree
Where 'neath his Father's wrath he lies ;
Come, brethren, come to Calvary,
And see, was ever grief like his ?

Behold th' intolerable load,
The load of our iniquities ;
Chastis'd—deserted by his God—
Oh ! never was there grief like His !

Jesus ! thy sacred name we bless,
We praise thy Majesty divine ;
And triumph while we still confess
That never was there grief like Thine !

Thy griefs our full atonement are,
Justice and Mercy there combine ;
Our sorrows, Lord, thou then didst bear,
But all the glory now is Thine !

She had taken great delight in reading this hymn for some time past ; and the selection is remarkable, as it was not in her own little hymn-book, but in an old one which had been given to her mother a short time previous. Her mother observed that Elizabeth took an increasing delight in reading and singing hymns, and would often, when they were alone with their Mother, say to her youngest sister ' Now, Grace, let us sit down and sing hymns ;' and not long since she said ' I think I shall ask Grace's Lady (her sister's Teacher) to allow me to join the singing class, for I think I should soon learn.' Dear Child ! she has now joined the choir above, and has learnt that new song which only the Redeemed can sing. On Monday morning her Mother told her she must leave her, being engaged out washing for the day ; this distressed Elizabeth very much, and she cried. Her Mother endeavoured to pacify her by saying, that she was going to get a shilling to provide something comfortable for her. She replied, ' Ah, Mother, the Lord

provides, and he will provide ; you work, but the Lord provides.' She was left this day under the care of her elder sister, whom Elizabeth frequently begged to come and sit down by her, and read and pray with her. Her sister did read many hymns to her, and amongst others, 'There is a land of pure delight,' which was another of her favorites, and which, notwithstanding the agony and pain she was suffering, she even attempted to sing. She said, 'It is a heavenly land—I wish I could stand where Moses did—I hope I shall.' She had been much struck a few months previous with the account given in 'Scripture Stories' of the Land of Promise as seen by Moses from Mount Pisgah, and often mentioned it to her Teacher with evident delight, when any of the other children in the class were speaking of any thing they admired. On Tuesday her Mother for the first time began to be alarmed, finding that she was getting worse, and sent for a Doctor ; a blister and leeches were applied, but the disease, which was inflammation in the bowels, had gained too great an ascendancy for human skill to reach. During the day she begged to have her books laid on the bed, and taking up a little daily text book which had been given her, she said, 'Mother, I must learn my text.' Her mother replied, 'My dear you are too ill to learn it to-day.' 'Oh no, Mother, my Lady told me to learn one every day, and I like to do what she desired me ; I shall learn the one for to-day and to-morrow too. My Lady if she knew that I was so ill would not I am sure be angry with me for going forward, for I may not be able to learn it to-morrow, and the next day I shall not be here.' She learnt the texts, and said them perfectly ; that for Tuesday was

from the 1st of John, iv. 9, "God sent his only begotten Son into the world that we might live through him." That for Wednesday, Isai. ii. 11, "The Lord *alone* shall be exalted." She also repeated the Psalm she had learnt for the examination. She then called her little sister to her, and said, 'Grace, if I should die, I give you my text book; take care of it, and don't let it lay about, and ask your Lady to give you the book I should have had for the twelve merits I gave in last Sunday.' Then turning to her Mother she said, 'if I recover, you must go with me to St. John's Chapel, Mr. L—— is a heavenly man—he is an angel—you are a little deaf Mother, but you can hear him. Since my Lady went away I have not heard him preach, the weather has been so bad.' She was continually speaking of her dear Lady, and begged her mother would send for Grace's Lady to read and pray by her; 'I am sure she would come, she would not be angry, but would write to my Lady, and tell her how ill I am, and that I am going to glory.' The next day, Wednesday, the Doctor proposed bleeding her; when it was mentioned, she said, 'He may do what he likes if my pain is only taken away.' She suffered indeed greatly, but was patient and thankful. She continually begged to be read to, and that her mother would pray for her; but alas! dear child, she had not one near her to speak to her of Jesus. Her hymns and little text book were all her comfort; and when unable from weakness to hold the book any longer, she begged her mother to hold it for her, and gasping for breath at every word, she read the hymn, 'the Man of Sorrows' through, dwelling particularly on the last line of each verse. Her Mother was greatly

affected. Elizabeth said, 'Mother, what are you crying for? You are not crying for *me*. Don't weep for me; think of what I am reading to you, listen to *that*—"Was there any grief like *His*?" What is my pain, my grief to *His*!' She then folded down the leaf, and begged it might be shewn to her sister's Teacher; and laying the book open on her breast with her text book, she pressed them closely for a few minutes, and then asked to have them removed. Her mind occasionally wandered at this time, but even then she fancied she was listening to Mr. L—— preaching, and to the Lady mentioned above reading to her. About an hour before her death she requested her mother to place her hands in the attitude of prayer, and to hold them up. Her Mother said, 'Why, my dear?' 'I am going up, Mother, to that golden place.' 'Where is that, my dear?' 'To heaven, Mother, wont you come with me?' Her Mother replied, 'I fear I am not prepared.' 'Oh do come with me, Mother; prepare and come with me.' Then extending her arms she said, looking at her with a sweet smile, 'Come there is plenty of room, plenty of room.' These were almost the last words dear Elizabeth spoke. Let us unite in praising the Lord for his great mercy vouchsafed to her. Unto Him, unto Him alone, be all the praise, all the glory.

It appears that Elizabeth often reproved her elder sister for her undutifulness to her Mother, and for her conduct on the Sabbath, for doing things that were forbidden on that holy day. On one occasion, not long since, she broke the string of her cloak behind as she was putting it on to go to school, and when advised to tack it on again, she said, 'What! do such

a thing on the Sabbath-day! No, Sister, not on the Lord's-day.'

The above particulars were collected from her Mother after the dear child had entered into rest. The distance E. H. lived from her School, and all connected with it, and her sudden departure, will account for her having been deprived of the consolation and enjoyment of that Christian communion which she so evidently desired; and though this is a cause of regret to her friends, they cannot but rejoice in the additional proof here given that the Spirit of God can bestow perfect peace and confidence to the soul while passing through the valley of the shadow of death, even when deprived of all outward means, or Christian sympathy.



"TAKE HEED WHAT YE HEAR."

IN conversing with some well disposed persons who have the privilege of hearing in their parish Church the unqualified truth "as it is in Jesus," I have been sorry to find how little acquainted they were with *that truth*, how ignorant of the doctrines of the Gospel, and, of course, therefore, how little able to give an answer and reason for the hope that was in them. Poor soldiers these will be to stand in the breach should we again (as seems likely) be called upon to meet Infidelity and Popery, by contending earnestly for the faith once delivered to the saints. There are various denominations of Christians in this neighbourhood, and consequently different modes of worship, and we may presume also different doctrines and views of Scripture; some holding Arminian, and

some what are termed Calvinistic sentiments. Now my worthy friends are rather fond of hearing all the preaching that comes in their way, and strange to say they relish *all*. However it is very plain that where persons do not distinguish between the swine husks and wholesome bread; where they are equally pleased with muddy waters and the sincere milk of the word, that they cannot be "growing in grace"—they are content with *hearing*, and can know little, if any thing, of the *spiritual life* of a child of God. O it is most important for our light, our comfort, our usefulness, our safety, that we "take heed *what* we hear." Thankful, indeed, should we be, when seeing so many who scarcely attend any means of grace and who neglect the great Salvation, that there are those who, both in the week and on the Lord's-day, will gladly listen to the "joyful sound;" but this spirit of hearing may be abused: and where we are continually on the move, running here and there, and allowing ourselves no time to *think*, or to search the Scriptures whether the things are so, we shall at best be but children carried about by every passing wind and breath, and though ever learning never come to the knowledge of the truth. As far as my own experience has gone I can bear the ready testimony, that having the Gospel faithfully proclaimed in the Church, and enjoying also the other means of grace which my Minister has during the week provided, I feel it best for my soul's health to refrain from other pastures; and by constantly attending on *one* ministry, I perceive a harmony in the regular course of doctrine and precept, and especially in the agreement between the discourses, liturgy, and articles, which I confess is

most satisfactory, and I would hope profitable to my mind. With too many the *man*, not his *message*, is all that is considered; thus we hear of a *fine man*, a *good orator*, but it is sadly seldom that we hear, 'Ah, Sir, he is a workman that need not be ashamed; one who can open the riches of divine grace in God's method of saving the sinner, and can speak of what he hath seen and handled of the word of life.' Let persons then who frequent the worship of God enquire *wherefore* they go. Let them pray for and expect benefit. Let them watch and pray after their return; and talk of the things they have heard as they walk by the way, and while they sit in the house.

P.

SALVATION.

HE knows Salvation aright that knows it in the extent and virtue of all Christ's offices, King, Priest, and Prophet; that understands Salvation to be a saving of the poor creature from the reign of sin by the *Kingly office* of Jesus Christ; a saving of a man from ignorance, error, and those false rotten principles which are naturally radicated in the understanding by the *Prophetical office* of Jesus Christ; as well as a saving him from hell and wrath to come, by the *Priestly office* of Jesus Christ.—*Morning Exercises.*

A CHRISTIAN MINISTER'S REFLECTIONS ON THE SEA COAST.

SEIZING this morning a number of bargemen in a little lane busily employed in loading their barges with

sand, the following thoughts were suggested to my mind:—What a lesson do these men teach a Christian Minister! They are tugging hard for the perishing body; how ought I to labour for men's unperishable souls! They toil for a small pittance; I labour for an immortal crown, for the Bible says, "They that be wise," &c. They work while the tide permits; I am to work while the day lasts. If the stream of time carries my people into the ocean of Eternity ere I have attempted to do any thing for their souls, their souls may perish, and their blood be required at the Watchman's hands! What innumerable particles of sand are in their barges! An emblem of God's mercies—of our sins—of eternal ages, more countless still! What a lesson of faith these men teach me! Though they may be all destitute of saving grace, yet they exercise common faith in passing fearlessly over the deep. May my faith, which I trust is of *Divine* operation, rest upon, and trust in a Covenant God more confidently as I pass the boisterous ocean of life; may this faith lift me up above the thorny cares of time, and waft me over a sea of troubles to the haven of rest. What can Jesus do for these poor men? All for them, all in them. He all to them, confer all upon them. Hallelujah! Amen!

R. L.



SELF-KNOWLEDGE.

"God is light," 1 John i. 5. Now the nearer we come to the light the more clearly do we see ourselves and all about us: even so the nearer we draw to God the more plainly do we behold our utter corruption

and sinfulness. Thus it was with Job, xlii, 5; 6, "I have heard of thee," said he, "by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." If we are not conscious of our deeply rooted sinfulness it is not because the sinfulness is not in us, but because we are still far off from God. If we are deeply humbled with a sense of our sinfulness it is not a proof of want of grace, but, on the contrary, of grace given. Σ.



VERSE SYSTEM.

Verse 6. (October 31.) "For this cause pay you tribute also," &c.; that you may shew that you are subject to them that are set over you "for conscience sake," pay conscientiously the taxes which are appointed by them. We fear that such evasions of taxes as consist in not entering every thing that is taxable—closing windows before the window-peeper comes round, and opening them again—buying smuggled articles, &c.—are things too common not only among those who fancy themselves strictly honest men, but even with many who make profession as conscientious Christians.

Verse 7. (November 1.) "Fear to whom fear," &c.; by fear is meant *inward*, by honour *outward* respect and reverence.

Verse 8. "Owe no man any thing," &c.; that is remain in debt to no man, whether he be governor, superior, or equal; whether that debt be taxes, money, respect, inward or outward. "To love one another;"

being that only debt which, because it can never be fully discharged,

‘A [Christian] mind
By owing owes not, but still pays, at once
Indebted and discharged.’

Verse 10. “Love worketh no ill to his neighbour, therefore,” &c.; by this the truth stated above that “he that loveth another hath fulfilled the law” of his neighbour, is proved. That which “worketh no ill” (does no harm or injury) to our neighbour, fulfils that law which forbids the various sins against him mentioned in the 9th verse; but love “worketh no ill,” &c., therefore love fulfils that law.

Verse 11. “Knowing the time,” &c.; considering the times under which you now live—times when the Gospel-light has arisen upon you—now then, as when the light of day breaks forth men naturally leave the slumbers of the night to set about the various duties of the day; so ye, now that the night of heathen darkness is far spent, awake to the duties which befit the day-light of Gospel knowledge.

Verse 12. “The armour of light;” all those Christian graces (as described Ephes. vi. and elsewhere) with which, as the bright and glorious weapons of our spiritual warfare, we maintain our spiritual fight, and glorify God.

Verse 14. “Put ye on the Lord Jesus Christ;” by faith we put on Christ. As we put on our garments for a two-fold purpose, for covering and for ornament, so Christ is our righteousness to cover us and hide our spiritual nakedness from the Father’s sight by his righteousness put *upon us*; and also as a robe of righteousness wrought *in us*; so that the

Church is all glorious within and without, as Psalm xlv. 13.

Chapter xiv. verse 1. "Him that is weak in the faith receive ye," &c.; the Apostle shews in this chapter how Christians, both strong and weak in faith, should behave themselves to one another with mutual forbearance. Most of the Churches were made up both of Jews and Gentiles; now the Jews, though truly converted to Christ, through weakness of faith could only with difficulty and gradually be brought off from seeing that the necessity of observing the precept of the law of Moses concerning the distinctions of meats, &c. had ceased. With these therefore, as with true though weak brethren, the Apostle would have the Gentiles bear; and on the other hand the Jewish convert is taught not to condemn his Gentile brother who did not observe such things as *he* thought necessary, seeing the Gospel had set him at liberty from them.

Verse 6. "He that regardeth the day regardeth it unto the Lord;" with regard to those days which, according to the law of Moses, the Jew looked upon as holier than others, the Apostle would have them observe the same rule of charity, since he that regarded the day, and he that did not, had an equal aim at God's glory in the matter.

Verse 7. "None of us liveth to himself," &c.; no believer weak or strong, but all to the glory of God, therefore none of us may set at nought his brother.

Verse 16. "Destroy not him with thy meat," &c.; do not that which may destroy the peace and wound the conscience of thy weaker brother, by leading

him to partake of meats which he thinks unlawful.

Verse 20. "For meat destroy not the work of God;" better abridge thyself of thy liberty in eating such meats as thy brother thinks unlawful than throw such a stumbling-block in his way as might tend to ruin his soul.

Verse 22. "Hast thou faith?" that is a persuasion that there is nothing unlawful in eating this meat or another, enjoy thy liberty to thyself, without so using it as to make it a cause of offence to thy brother.

Verse 23. (November 30.) "He that doubteth;" that is has a doubt in his mind as to the lawfulness of his eating, "is damned," that is condemned of sin in his own conscience "if he eat;" "for whatsoever is not of faith," that is whatsoever a man does (however trifling in itself) without a persuasion of the lawfulness of doing it, is to him sin. We learn from this chapter the lovely Christian duty of forbearing from things lawful in themselves; in fact of submitting to any degree of self-denial rather than to give offence to, or throw a stumbling-block in the way of the least and weakest of the children of God.



PRIDE.

THE more any man has of Christ in him, the more humble will he be; more low and vile in his own eyes, and more empty of himself. It is true pride is a natural sin, but grace would overcome that in every special manner and measure. How little

grace then have I! How unlike him who could say, "I am meek and lowly in heart." Let me for this cause abhor myself. Do I not by pride offend God? It is a breach of his holy command, and he often declares his abhorrence of it. His Holy Spirit is grieved by it; and the Scriptures caution against all tendency to it. If I bring my pride with me to the work of God it will feed as sweetly upon it as upon any other distinction, and in the end fatally blast it. I should therefore be daily watchful against my pride, to chide the least beginnings and first motions of this corruption; but, above all, I should carry my diseased heart unto the Lord Jesus, for that all-sufficient Physician to cure who only can do it.



PRAYER.

HE that hears a Sermon, and hath not prayed for the Minister and the success of his labours, sits down to his meat before he hath craved a blessing; he plays the thief to his own soul, while he robs the Minister of the assistance his prayers might have brought him from Heaven.—*Gurnall.*

POETRY.

THE STRANGER'S SEAT.

Suggested by hearing that the Pew in which the Writer sat was called 'The Stranger's Seat.'

'THE Stranger's Seat!'—'twas passing kind
To portion out a place
Where wearied travellers might find
Admittance to a throne of grace:

Still let the Stranger's grateful thought
 Attend this Christian care,
 Whene'er his wandering feet are brought
 Within this house of prayer.

And I am in the Stranger's seat !
 That name has struck my startled ear ;
 Yet is the appellation meet,
 I *am* a Stranger here :
 The more into my state I search
 I find the truth more striking still,
 That in the world, and in the Church,
 A Stranger's place I fill.

As through this world I onward go
 To my eternal home on high,
 I'd gaze on all she can bestow
 As with a Stranger's eye :
 Her pomp, her glittering crowns, I see—
 Her proffer'd honours meet my view ;
 I gaze—but they are not for me,
 A stranger passing through.

Whene'er, through Christ's prevailing name,
 In faith I bend my suppliant knee,
 I'd think, with grief and bitter shame,
 On what I used to be :
 I would recall His matchless grace
 Who, with a Father's care,
 Bent from His heavenly dwelling-place,
 To hear a *Stranger's* prayer.

And when my pilgrimage is o'er,
 May I that heavenly rest attain
 Where sin and death can come no more,
 Nor sorrow wound again :
 Oh blessed portion ! to be one
 Of those whom Christ shall gather there,
 No more a *Stranger*, but a *Son* !
 No alien, but an heir.

W. G.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XII.]

DECEMBER, 1835.

[Vol. IV.



THE PARISH CHURCH.

I WAS lately travelling through a very dreary and uncultivated part of Cornwall, where the surrounding desolation cannot fail to impart a corresponding gloom to every thinking mind, and to impress on the Christian's notice the solemnity of that declaration, "Cursed is the ground for thy sake." Some tracts through which I had that day passed seemed to participate in the doom pronounced against Babylon of old, "I will

sweep it with the besom of destruction, saith the Lord of Hosts." An unexpected turn in the road brought us in sight of a parish Church, whose high square tower rose from amidst a small cluster of cottages. There was nothing particularly striking in the building or the situation, yet the train of feeling it awoke in my breast cheered and beguiled the remainder of my journey.

I was struck with the truth of the remark that we are constantly surrounded by objects capable of affording the most solemn admonition and instruction, which pass unnoticed before our accustomed gaze. I had seen many, very many churches before, but the ideas which the sight of this excited were quite new to me. It seemed to stand as a witness between God and man, a pledge of God's long-suffering love to sinners. I forgot then that there were who loved to say, "I am of Paul, and I of Apollos, and I of Cephas." I hailed it as "a place where prayer was wont to be made." Prayer, the mode of communication between the creature and the Creator; prayer, the voice of the contrite sinner; prayer, the language of the adoring saint. Man, wherever we meet him, is a being at enmity with God. Whether we view him in the crowded bustling city, where business and pleasure seem his only care, or in the smiling village—the fabled abode of peace and purity, but alas! not of the peace which the Holy Spirit breathes, nor of the purity the Gospel teaches, or, as here, in the humble cottages scattered o'er the wild moors; the language of the heart towards the Almighty is, "Depart from us, for we desire not the knowledge of thy ways." But oh! the depth of the love of God. He seeks and searches

out, the lost and wandering sheep. He condescends to reason with his rebellious children like a tender father; and his language towards sinners is still the same as to Israel of old, "Turn ye, turn ye, why will ye die? for I am merciful, saith the Lord, neither do I keep mine anger for ever." And He, the High and Lofty One that inhabiteth Eternity, bends from his high dwelling-place to hear the sigh of the contrite heart; and, while the prayer offered in secret finds acceptance with him, looks down with especial favour where two or three are gathered together in the name of Jesus Christ. To the eye of the traveller there is something particularly cheering in the constant succession of parish churches he meets with in his journey; they appear as so many folds to which the sheep around may flee for shelter in times of danger and distress, where they may learn to look upward to that one fold in the realms of glory, where no strife and division shall vex from within, and no evil beast disturb from without. And though he must sigh at the thought lest some of those who there minister in holy things hold not up to their people's notice Jesus, the only Way—Jesus, the Resurrection and the Life, in whom whosoever believeth shall live though he die—Jesus, the Good Shepherd, who gave his life for the sheep—still every such building becomes sanctified in his eyes when he looks on it as "a place where prayer is wont to be made;" and if he has been brought up a member of that Church, deep and searching are the thoughts that should rise in his mind. Within her walls has he been admitted from his earliest youth to all the outward privileges of the children of God, and her roof is, in all probability, the last of mortal rearing which

shall shelter his breathless and decaying body, when his spirit shall have returned to him who gave it. What if her crumbling masses should start up against him in the day of Judgment, denouncing him as belonging to that awful multitude whom God described to the Prophet of Israel, "This people draweth nigh unto me with their mouth, and honour me with their lips, but their heart is far from me." "They come before me as my people cometh, and they sit before thee as my people, and they hear thy word, but they will not do them; with their mouth they shew much love, but their heart goeth after their idols." Oh! wretched and melancholy state! To have stood at the gate of the kingdom of heaven, without once striving to enter in; to have sat on the brink of the well of Life, and never tasted of the stream; to have knelt before the throne of grace without once reflecting that God is a Spirit, and they that worship him must worship him in Spirit.

I will conclude with entreating all those who are, I will not say, members of the Church of England, I will take a wider, higher stand, I will say all who desire the furtherance of Christ's kingdom among men, that the sight of a Parish Church may henceforth awake in them a passing prayer, that God of his infinite mercy would pour down a blessing on the Christian Sanctuaries established in the land, that they may not serve merely to gratify the eye of the man of taste who travels through happy England's varied scenery, but that they may serve as way marks to the weary traveller who has set his face Zion-ward through the wilderness of this world—storehouses of the bread that endureth for ever, wells of living water gushing up into everlasting life. A TRAVELLER.



READING—A MEANS OF GRACE.

THIS is an age of reading ; great boasts are made of the multiplicity of books, and the demand for them ; but that reading is not at all generally a means of grace a very slight observation will discover. Other ends are aimed at besides growth in grace. Reading is the instrument by which we acquire knowledge, and knowledge, we are told, is power ; and so it may be in a worldly way. It gives, for instance, the power of tracing the path of a comet, of comprehending the mighty energies of steam, and so on. But is such knowledge an acquisition in grace ? It confers power it is true, but doth it confer holiness, doth it confer happiness ? We fear not : somewhat else must be had recourse to for this ; somewhat else must be found to fill and satiate the mind of man,—that mind originally formed for the reception, study, and comprehension of the Lord of heaven and earth,—that mind which, since its first alienation through sin from him who so fearfully and wonderfully made it, can be filled and satiated

with no other object ; it may indeed, and will, be usurped by every design and device that can absorb the attention and engage the faculties, but these can give no rest, no peace, no satisfaction,—the essentials of real happiness. Something else must be found for that. Many a one is there in these days, who, “through desire having separated himself, seeketh and intermeddleth with all wisdom,” Prov. xviii. 1, and this in fact is the natural effect of such separation : when desire, by which we understand an itching intellectual lust which can never be satisfied, separates the mind from the simple study of the Holy Word of God there is no place left for rest. It may seek here, and intermeddle there ; it may endeavour to supply the aching void with worldly wisdom, multifarious and unbounded, but it will be all endless up-hill-rolling ; there will be no rest ; like a kite without a string will that mind be without the knowledge of God, of Christ, of itself—something that may be tossed and whirled in a giddy maze among the stars and clouds, but something that must at last plunge prostrate to the earth in worse than flimsy nothingness. Let me then draw your attention to the contemplation of Reading—not as an instrument by which you may satisfy the morbid craving of the natural mind—but as a means of grace.

That the reading of the SCRIPTURES is blessed to the enlightened soul as a means of grace, is every believer's experience. It is in fact a regular and ordinary means, “Thy word hath quickened me,” Psalm cxix. 50. But as in other respects so in this, there are to the Christian many subordinate means. Every thing and every act, that promotes the spiritual welfare of the soul, that yields a consolation, or an encourage-

ment, that strengthens resolution, or imparts boldness, that presents to our notice 'any gracious thought or word, to bring us nearer heaven,' must be considered as a means of grace. That the use of Christian books yields all this, where is the believer that has not at one time or another experienced? To this end they are peculiarly adapted. One may peruse them, and re-peruse them, refer to them, and receive advice from them at any moment, and in every stage of the Christian walk,—even in the quiet retirement of the closet, on points too where the timid babe in Christ through a natural but reprehensible modesty oftentimes trembles to make oral inquiries.* Many a one doubtless has there been, who, when his conscience was first smitten by the sword of the Spirit, smitten perhaps amidst a crowd of the dead in sin, where the heart had to know its own bitterness,—has, in addition to the guidance and comfort of those inspired Scriptures which are profitable for all things, blessed God also for those minor beacons and guides which the people of God have left behind them in their writings, yea has blessed God for having been much built up and strengthened by their means in the midst of destitution of a grievous kind; I was about to say in the absence of the communion of the saints; but no: in the absence of kind Christian hearts, personally sympathising in his trials, and anticipating his temptations,

* 'Books,' says an Old Author, 'be the masters who teach us without birch or rod, without words or anger, without gifts or wages. When you go to them they are never asleep; when you inquire for them, they never say they are not at home: if you blunder, they will not find fault; if you do not know a thing, they will not raise a laugh against you.'—*De Bury, Bishop of Durham, 1483.*

but not in the absence of the communion of the saints ; shut out from this he has not been, with their spirits he has held sweet communion in perusing the records of their experience, the precepts and directions which their pages, the precious legacies to the Church, unfold. He has there seen their trials, their conflicts of soul ; the progress of the Lord's work in them ; the blade, the ear, the full ripe corn ; he has seen how Satan subtly tempted them too under every shape ; how the law of their members warreth in them too, against the law of their enlightened minds ; how nevertheless all things worked together for their good at last ; he has found in their experience that " as in water face answereth to face, so the heart of man to man," Prov. xxvii. 19 ; that in every age Christians have been the same ; that the Lord hath fashioned all their hearts alike : hence he has gathered courage and strength ; he has often sought the throne of grace, and the public means.

But before we proceed to speak of the Biographies of Christians, I had intended saying a word on the use of COMMENTS on Scripture. These have been much blessed to the enlargement of the spiritual mind. Ideas have been found to branch out from them, and a greater comprehension of the fulness of God's word has been attained ; the commentators thoughts become our own, and these beget others in us. That the exposition which we use be such as the consent of experienced spiritual Christians declares to be sound, is therefore the point to be attended to,—ever humbly depending upon the teaching of that promised Spirit who will guide us to all truth, inspire us with a sober acquiescent mind, and pre-

serve us uncorrupted from the simplicity which is in Christ.*

The **BIOGRAPHIES** of Christians are blessings to Christians, and often have they been rendered means of grace. Human nature is singularly alive to the influence of example; grace is equally so. We see that they, the eminent in the Church, were men of like passions with ourselves, and we have confidence that we may acquit ourselves even as they. The preservation of the epistolary correspondence of many of the eminent among the Lord's people has been a blessing to the Church. The dead here speaking, speak even to our souls, as one friend to another, kindly, engagingly, persuasively; every person, every temptation, every doubt, comes within their range, and is affectionately handled and adapted immediately for practice, inasmuch as the directions were originally penned for dear friends and near relations. Doubtless the letters of Richmond, of Newton, of Swartz, and a hundred others, with the recorded experiences of a Scott, a Martyn, a Brainerd, a Cecil, have been means of grace under the Lord in establishing, strengthening, settling, and helping through dark seasons, many of his beloved, both lay and ministerial. The works of those old divines usually termed Puritans, and others of the same date, abound with records of deep spiritual experiences, so sweet, so comfortable, so home to the child of God. Cannot many gracious souls bear

* The soundest of modern British Commentators is unquestionably Scott, who strictly guides himself by the principles of the Church, as exhibited in her Articles. A cheap edition of this invaluable work is publishing by Seeley, in monthly numbers, at one Shilling each.

THE SUN OF RIGHTEOUSNESS. Mal. iv. 2.

THAT part of the earth which is at the time *directly fronting* the sun, receives universally its all-searching light; the vallies lie exposed to view, their lurking places and caverns open. So (Eph. v. 8, 13,) when putting away all guile we lay ourselves open to receive the light of Christ, and turn entirely and devotedly to him, we see more clearly our utter sinfulness, our deeply-rooted corruption: we are shewn too the insidious lurking places and by-paths of our hearts; the accustomed haunts where Satan has been hitherto wont boldly to stalk, or secretly to prowl. Then shall we see every valley exalted, the depths of sin hitherto unexplored now naked to our view.

Again, as that part of the earth which is directly fronting the sun has its vallies as well as its mountains illumined, so in proportion as it turns itself away, (as in the evening,) its vallies are darkened, and its low land obscured by the long shadow of the mountains; and at last the tops only of the mountains appear, and then too gilded with a *false* hue, owing to the *distance* of the sun. Just so, as when we wholly turned to Christ we saw the secret corruption of our hearts, so in proportion as we turn away from him do we lose sight of the vallies of sin, which then lie buried in darkness, and we pay an undue regard to some few prominent points which seem to us good qualities; but by too much attending to these, and turning *these only* to the sun, their lengthened shadows obscure in our eyes our real deficiencies; and indeed these good points themselves, if they be so, appear gilded with a radiance not their own. We mark what we have; we forget how much we want.

Again, we are bid to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. (Matt. v. 16.) Now how can we do this, since in ourselves there is only the blackness of corruption? Herein we must imitate the moon, which though in itself a dark substance, yet by receiving upon its surface the sun's beams, is lighted up itself, and reflects the light to our earth. Thus the brightness of the moon ought in fact to turn our thoughts to the sun, whence that brightness is derived. And so should we turn ourselves to the Sun of Righteousness that he may shine upon us, and then may we arise and shine, for our light is come, and the glory of the Lord is risen upon us, (Isai. lx. 1,) and that light we should so reflect to others that they, seeing it, may glorify, not us, but our Father which is in heaven. 2.



RESTRAINING AND RENEWING GRACE.

—Lastly, Since this restraint whereof we have spoken may be but a common grace, and can give us no sound nor solid comfort if it be but a bare restraint, and no more (though we ought to be thankful for it, because we have not deserved it,) yet we should not rest, nor think ourselves safe enough, till we have a well grounded assurance that we are possessed of a higher and a better grace, even the grace of sanctification: for that will hold out against temptations where this may fail. We may deceive ourselves then, (and thousands in the world do so deceive themselves,) if upon our abstaining from sins, from which God withholdeth us, we presently conclude ourselves to be in

the state of grace, and to have the power of godliness, and the spirit of sanctification. For, between this restraining grace, whereof we have now spoken, and that renewing grace whereof we now speak, there are sundry wide differences. They differ first, in their fountain. Renewing grace springeth from the special love of God towards those that are his in Christ: restraining grace is a fruit of that general mercy of God, whereof it is said in the Psalm, that "his mercy is over all his works." They differ secondly, in their extent; both of Person, Subject, Object, and Time. For the Person; restraining grace is common to good and bad: renewing grace proper and peculiar to the elect. For the Subject; restraining grace may bind one part or faculty of a man, as the hand or tongue, and leave another free, as the heart or ear: renewing grace worketh upon all in some measure, sanctifieth the whole man, body, and soul, and spirit, with all the parts and faculties of each. For the Object; restraining grace may withhold a man from one sin, and give him scope to another: renewing grace carrieth an equal and just respect to all God's commandments. For the Time; restraining grace may tie us now, and by and by unloose us: renewing grace holdeth out unto the end, more or less, and never leaveth us wholly destitute. Thirdly, they differ in their ends. Restraining grace is so intended chiefly for the good of human society, (especially of the church of God, and of the members thereof,) as that indifferently it may, or may not do good to the receiver; but renewing grace is especially intended for the Salvation of the receiver, though in its course it do good also unto others. They

differ fourthly, and lastly, in their effects. **Renewing grace** mortifieth the corruption and subdueth it, and diminisheth it, as water quencheth fire, by abating the heat: but **restraining grace** only inhibiteth the exercise of the corruption, for the time, without any real diminution of it either in substance or quality; as the fire wherein the three children walked, had as much heat in it at that very instant as it had before and after, although by the greater power of God, the natural power of it was then suspended from working upon them. The lions that spared Daniel were lions still, and had their ravenous disposition still; albeit God stopped their mouths for that time that they should not hurt him: but that there was no change made in their natural disposition appeareth by their entertainment of their next guests, whom they devoured with all greediness, breaking their bones ere they came to the ground. By these two instances and examples, we may in some measure conceive of the nature and power of the restraining grace of God in wicked men. It bridleth the corruption that is in them for a time, that it cannot break out; and manacleth them in such sort, that they do not shew forth the ungodly disposition of their heart: but there is no real change wrought in them all the while; their heart still remaining unsanctified, and their natural corruption undiminished. Whereas the renewing and sanctifying grace of God, by a real change of a lion, maketh a lamb; altereth the natural disposition of the soul, by draining out some of the corruption; begetteth a new heart, a new spirit, new habits, new qualities, new dispositions, new thoughts, new desires; maketh a new man in every part and

faculty, completely new. Content not thyself then with a bare forbearance of sin, so long as thy heart is not changed, nor thy will changed, nor thy affections changed: but strive to become a new man, to be transformed by the renewing of thy mind, to hate sin, to love God, to wrestle against thy secret corruptions, to take delight in holy duties, to subdue thine understanding, and will, and affections, to the obedience of faith and godliness. So shalt thou not only be restrained from sinning against God, as Abimelech here was, but also be enabled, as faithful Abraham was, to please God: and consequently be assured, with all the faithful children of Abraham, to be preserved by the almighty power of God through faith unto salvation. Which grace, and faith, and salvation, the same Almighty God, the God of power, and of peace, bestow upon us, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours; even for the same our Lord Jesus Christ's sake, his most dear Son, and our blessed Saviour and Redeemer—to which blessed Father, and blessed Son, with the blessed Spirit, most holy, blessed, and glorious Trinity, be ascribed, by us and the whole church, all the kingdom, the power, and the glory, from this time forth and for ever. Amen.—*Br. Saunderson.*



HALLEY'S COMET.

Be not dismayed at the signs of heaven; for the heathen are dismayed at them.—Jer. x. 2.

THIS beautiful visitant now travelling through the heavens at the rate of some thousands of miles an

hour, is perhaps viewed with just as much pleasure as it once was with terror. This is the same Comet which presented such a splendid appearance in 1456, when it is said to have extended across the sky in the form of a sword, and caused the greatest alarm to the ignorant of that age. Its size and splendor are now indeed greatly diminished; still were we as superstitious as our forefathers, there is enough to frighten us in the unusual stream of light, or fiery tail, by which this body may at once be distinguished from the stars. And why are we not frightened? why are we not superstitious? Just because we are better informed. Learned men, having discovered that Comets move round the sun, have been enabled to calculate the period of their return; and this Halley's Comet furnishes a most interesting proof of the correctness and skill of Astronomers, as, though proceeding with inconceivable rapidity for no less than 75 years, it has arrived within five days of the time predicted: and books are so cheap, and education so general, that these discoveries soon reach us; we gain as much knowledge about the Comets as is necessary for most of us, and still leave learned men to dive deeper if they please. Even children therefore can and do watch this interesting stranger with curious delight, as they know that it is not an omen of evil, has no effect upon human concerns, but is another magnificent part of the creation of God. Perhaps some persons will be still silly enough to attach to it some importance, and fancy that it is a sign of some calamity about to happen; but well informed, and especially Christian people will not be dismayed at these signs of heaven. The Christian, indeed, has nothing at any

time to fear, even when there shall be signs in the sun, and in the moon, and in the stars; when the sun shall be as sackcloth of hair, and the moon be turned into blood, and men's hearts be failing them, in looking for the things that are coming on the earth; then, amidst all these convulsions and fearful sights, is the very period when the Christian is to lift up his head, for his redemption draweth nigh.

Ignorance, especially of Scripture, is always to be lamented, as Satan makes such use of it to introduce delusive errors, and dishonouring ideas of God. And hence we find among the heathen and unenlightened people, a regard paid to appearances in the sky—as comets, meteors, or eclipses; they will not believe but that these, which are easily accounted for, betoken something. Hence it is also that such persons are easily imposed upon by charms, predictions in almanacs, lucky and unlucky days, things which are evidently copied from the heathen, and as such are abominable unto God.

There is, however, a circumstance connected with Halley's Comet which may possibly lead some of the many gazers on it to a profitable reflection. Its arrival was expected with anxious curiosity. We have been gratified by a sight of it; but when it next visits our earth, where will then be the present generation? Yes; 75 years hence, when it may again be asked, 'Have you seen the Comet?' The writer and reader of this paper will be in eternity; he that was filthy, filthy still; and he that was righteous, righteous still. Be then you Comet my monitor. Let it remind me of the solemnities of death and judgment, and put me upon a sincere enquiry as to my present condition in the sight of my God.

THE.

THE EXCELLENCY OF THE BIBLE.

It is through the Bible read in the spirit of prayer, that God chiefly communicates that knowledge which is "life eternal." "Thy word is truth:" this is our Urim and Thummim, which will tell us what is the mind of God in all things. We need not be ignorant of God's will or counsel, while we have a Bible to consult. We often place much importance on having the advice of particular persons, in whose judgment and friendship we have confidence, and we have great pleasure in asking and hearing their opinions. Alas! what can they tell us? What can they do for us? Why should we not go to God, and consult him rather? Reader, do you believe that the Bible is the word of God? and that God spoke it for this very purpose, that by it he might direct, and support, and comfort man in his journey through time to eternity? And do you need direction, or support, or comfort? And if you do, will you not go to the Bible to seek it? Where else can you expect it? We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is *not* just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it really be, what it assumes to be, an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it; it is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read; and, at the same time, look to him who speaks to you in it; and ask him to give you an

understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground, bringing forth fruit unto eternal life; only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you, as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another is, to advise him to consult God; and the best service that any book can do to its reader, is to refer him to the Bible. Let us seek to know more of the Bible; but in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity, and the religion of eternity is the only religion for us; for yet a few days, and we shall be in eternity.



VERSE SYSTEM.

Chap. xv. verse 1. (Dec. 1.) "And not to please ourselves;" that is not so selfishly to confine ourselves to our own spiritual prosperity and comfort as to indulge in any liberty in things indifferent, at which the weakest Christian brother might take offence to his hurt.

Verse 3. "The reproaches of them that reproached thee;" as Christ took upon himself those sins which cast reproach on God, and bore their weight of

suffering for us, so should we be ready to deny ourselves for the good of others.

Verse 4. "For whatsoever things were written aforetime," &c.; such Scriptures as that quoted in the verse above, though seeming to belong only to David or Christ, or persons of the time in which they were written, do indeed belong to us also; that we, being taught by them to exercise the same graces, and receive the same comforts, may rejoice in the same hope of eternal life.

Verse 7. "Wherefore, receive ye one another," &c.; that is, welcome into Christian communion and fellowship one another, whether Jews or Gentiles, even as Christ has received both into his Church.

Verses 8, 9. "Now I say," &c.; I mean this, that Jesus Christ became first "a minister of the circumcision;" that is, a servant of God to the *Jews*, to preach to them the Gospel of salvation, according to the promises made to Abraham, &c.: and after that, according to the same promises, (9—12, verses,) has caused the *Gentiles* to "glorify God for his mercy," by sending to them the same salvation.

Verse 15. "Because of the grace that is given me of God;" the authority and ability which the Lord has given me, as an Apostle and Minister to you, for this purpose.

Verse 25. "To minister unto the saints;" to perform the service of carrying to them the contributions which these richer Gentile Christians had collected for them.

Verse 27. "If the Gentiles have been made partakers of their spiritual things," &c.; as the saints at Jerusalem had sent the Gentiles in Macedonia and

Achain the unsearchable riches of the Gospel, it was indeed their bounden duty to minister to the wants of the Jews in return, by sending them the infinitely-less valuable riches of earthly treasure.

Verse 31. "That I may be delivered from them that do not believe," &c.; meaning the Jews who are mentioned (Acts xxi. 31) as seeking his life. "And that my service may be accepted;" which he feared it might not be, because they had some prejudice against him by reason of the reports mentioned, Acts xxi. 21. Note—The prayers of an affectionate people are a Minister's best defence from enemies he must meet with, and evil report which he must go through.



A THOUGHT ON 1 Cor. vii. 35.

"That ye may attend on the Lord without distraction."
—The original words imply, 1st. To be fit and ready for God's service, fixed and settled in it.

2nd. A quiet, unshaken, and immoveable frame of soul, which cannot be whirled about with vain trifles.
—The soul is never at that holy quiet as when it is directly ascending and communing with the Lord. Say ye therefore, when going to worship, to all thy worldly business and thoughts, as Christ said to his disciples, "Sit ye here, while I go and pray yonder." "Be sober, be vigilant; because your enemy, as a roaring lion goeth about." If Satan cannot distract *from duty*, be sure he will, if he can, distract *in it*. Satan cares not how heavenly our words be, if our thoughts be earthly. Sins of ordinances are often extraordinary sins: as sacrilege is a greater sin than plain theft, because it is purloining what is consecrated; so a sin in

worship hath this aggravation; that it is a place, and presence, and business that is set apart for communion with God. "Enter not into judgment with thy servant, O Lord, (may each say) for in thy sight shall no flesh living be justified." It is a great encouragement in worship to a poor soul who is grieving for the distractions which often carry it away, that Christ's intercession is without distraction. There was always fire on the altar, though the sacrifices were intermitted. His intercession is continued, our's is interrupted. What unspeakable comfort may a poor, weak Christian derive from this, that Christ Jesus is every moment presenting to the Father the unanswerable argument of his passion for obtaining his pardon, and grace to help him in time of need.



AFFLICTION.

THE question to be asked is not whether I have been afflicted, but whether my afflictions have been sanctified? whether they have made me feel the plague of my sinful heart, and led me to seek for help in a crucified Saviour? whether they have softened, changed, and humbled me? The great inquiry is, have I washed in the fountain which God has opened for sin and for uncleanness? and have I been really cleansed there? Is the power of sin giving way, and the love of holiness gaining strength in my heart, according to the promise? "For sin shall not have dominion over you, for ye are not under the law, but under grace," Rom. vi. 14. Oh! how few among us can bear to bring our profession of Christianity to such a test as this.

THE PRAYER OF THE DYING CHRISTIAN.

GENTLY my Saviour let me down
To slumber in the arms of death ;
I rest my soul on Thee alone,
E'en till my last expiring breath.

Death's dreadful sting has lost its power ;
A ransom'd sinner saved by grace
Lives but to die, and die no more,
Unveil'd to see thy blissful face.

Soon will the storm of life be o'er,
And I shall enter endless rest,—
There shall I live to sin no more,
And bless thy name for ever blest.

Dear Saviour, let thy will be done,
Like yielding clay I humbly lie,
May every murmuring thought be gone,
Most peacefully resign'd to die.

Bid me possess sweet peace within,
Let child-like patience keep my heart ;
Then shall I feel my heaven begin
Before my spirit hence depart.

Yes, and a brighter heaven still
Awaits my soul through his rich grace,
Who shall his word of truth reveal,
'Till call'd to sing his endless praise.

Hasten thy chariot, God of love,
And fetch me from this world of woe ;
I long to reach those joys above,
And bid farewell to all below.

There shall my raptur'd spirit raise
Still louder notes than angels sing :
High glories to Immanuel's grace,
My God, my Saviour, and my King.

ROWLAND HILL.

INDEX.

	PAGE.
A Quiet Rubber	40
A Child's Reason for Coming to Jesus	221
Affliction	287
Benefits of Affliction	143
Christ's Will	10, 36
Clerical Meeting	16
Christian Husbandry	156
Doctrine and Practice of the Gospel	32
Disadvantages of Worldly Amusements	131
Doctrine of the Visible Church	193, 217
Death of a Sunday-School Child	249
Epitaphs	15, 59, 88, 129, 145
Extract from a Sermon	49
Episcopal Form of Church Government	104
Extract from a Letter	147
Extract from a Swiss Author	137
Elisha's Chamber	291
Further Particulars of E. K.	7
Funeral of the Late Earl of Darnley	90
History of the English Church, No. XI. The Twelfth and	
Thirteenth Centuries	1
No. XII. Wickliff	26
No. XIII. Persecution of Wickliff's Followers	73
No. XIV. Henry the VIII.—The Reformation	121
No. XV. Edward the VI.—Progress of the	
Reformation	176
No. XVI. Queen Mary's Persecution	224
No. XVII. The Marian Persecution.—Cranmer	241
Happy Effects of Religion in a Cottager Exemplified	97
Halley's Comet	280
It is Good to be Sure	22
Instance of the Continuance of Idol Worship	169
Jewish Passover	186
Letters	21, 82
Mary's Visit to the Workhouse	53
On Coming Late to Church	238
Pool of Siloam	103

INDEX.

	PAGE.
Pride	262
Prayer	263
Reading—a Means of Grace	269
Regeneration Compared with Sanctification	47
Religious Ceremonies	64, 80
Reflections on the Sea Coast	257
Saving Faith	213
Short Sentences	23, 223
Sins in Professors	28
Scripture Reflections	57, 231
Soul Conference	60, 83, 112, 150, 204, 277
Strive to Enter in at the Strait Gate	172
Salvation	257
Self-Knowledge	258
Scripture Illustration	183
The Excellency of the Bible	283
The Parish Church	265
The Solar System	136
The Sun of Righteousness	165, 203, 276
The Sunday-School Boy	174
The True Riches	198
Take Heed What Ye Hear	255
Thought on 1 Corinthians vii. 35	286
Verse System	18, 43, 66, 93, 117, 139, 162, 189, 210, 224, 259, 284

POETRY.

Dungerth's Monument	167
Epitaphs	120
4 Glory to God	240
Hid in Christ	48
Lines Written in a Lady's Bible	72
Luke xxii. 41 42	96
Prayer of the Dying Christian	298
Psalms xliii. 3	144
Stranger's Seat	268
The Glory of Zion	192
Thy Will be Done	23
Time's Last Wave	24
Western Light	263

